The Inquirer.

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TOPICS AND EVENTS.

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THE week before last we chronicled the opening in Kennington of a new Free Library built at the expense of Miss Durning Smith. Last week it was announced that Sir Sydney Waterlow, Bart., had presented his late residence and park-like grounds at Highgate to the London County Council as a gift to the people of London for ever. And now this week Sir Edward Guinness has placed in the hands of trustees a quarter of a million of money to be laid out in the erection of dwellings for the poor of London and Dublin of a class rather below those who now occupy artisan's dwellings. We shall be curious to see how the latter gift will be worked, so as to secure for that class the advantages intended for it by the generous donor. Meanwhile we can express the gratification which these public spirited gifts afford us, and a hope that they may prove infectious.

A REVOLUTION in these days is somewhat of a novelty; a revolution where the inhabitants of a territory as large as the greater tract of Europe suddenly depose their ruler, pack him over the sea, and within a week establish a Republic and a firm government without loss of life, is still more of a novelty. And yet this is what has been done in Brazil. At present the causes which have led to this are only guessed at. So far as the Emperor himself is concerned, there does not seem to have been cause for complaint; he was a wise and enlightened monarch, the aim of whose life was to abolish slavery in his dominions. The growing influence of the clericals is said to have produced a reaction, or rather to have aroused the Liberals to a sense of their peril, and while they did not regard the late Emperor as favourable to the pretensions of the priests, the next in the line of succession was believed to be so. Up to the present we have had only telegraphic information of the change, which seems to have been both sudden and successful, and we must await further explanations till the arrival of the mails containing full accounts of the peaceful *coup d'etat.*

SOME interesting and instructive items of news appeared in the daily papers of Monday last. It is, or at any rate it has been, said that the English are not a musical people, and that first-class music is only thrown away upon what are called "the less opulent classes." The facts reported in Monday's papers go far to show that, whatever may have been the case in the past, the reproach no longer holds good. An audience of quite 5,000 people were drawn to hear a performance of Handel's "Judas Maccabæus," given by the band and choir of the Popular Musical Union, in the Queen's Hall of the People's Palace at Mile-end. Of those present a large proportion were evidently working men and their families, many of whom followed the music vocal score in hand. Then, not far from the same neighbourhood, at the Bow and Bromley Institute, an audience of at least 3,000 persons was present at a first-class concert and organ performance; and at the Town Hall, Poplar, another East-end neighbourhood, the People's Concert Society attracted a very large audience, composed mostly of the artisan class, to listen to a programme largely made up of classical chamber music, including Schubert's string quartet in A minor, op. 29. We are rejoiced to see this increasing and improving taste among those for whom it has been supposed that the vulgarities of the music hall were quite sufficient.

WE are not quite sure that we grasp the effect of what has been done at the Western Unitarian Convention, held at Chicago. Some of the deliberations were private, and of those which were in public we have only seen an official account, which gives none of the speeches nor assigns any of the reasons for what was ultimately resolved on. A plan for a "Unitarian Conference Association," having for its purpose "to give unity and method to missionary work, and to further Church extension," was presented to the Convention, and, after discussion, referred to the various Conferences and Churches in the West. It is proposed that the members shall consist of "the various Unitarian Conferences which now exist, or shall hereafter be formed, within the territory known as 'the West,' and such individual churches as shall be hereinafter provided for." There is to be an advisory council, which, while discussing plans for work and allotting to each Conference its proper share, "shall in nowise interfere with the free action of any Conference that declines to comply with its recommendations." It is to have no treasury, or, as we should say, subscription list. No basis of fellowship appears to have been laid down, and an amendment, which included these words, "no test of faith as a basis of fellowship shall ever be applied to any body sending delegates to the Conferences," was rejected almost unanimously. How far this will tend to the healing of the differences which have arisen in the West we cannot yet say. At this moment it does not appear to us to have a large sphere of usefulness before it, or to be particularly well conceived in its scope and intention. We await, however, further information.

WE referred in our last issue to the great loss which modern theology had sustained in the death of Dr. Edwin Hatch. Our readers will be interested in the testimony borne to his learning and worth by a writer in *Church Bells*, who signs himself "F. R.," and who evidently knew the late Reader in Ecclesiastical History well.

"His books," says "F. R.," "will teach those who read them much that they cannot find elsewhere, and incidentally much of the man himself; but the news of his death naturally carries one's thoughts away from the record of what he has done to the personality, now gone from us for ever upon this earth. And, therefore, just now the important thing is not whether his views were, or were not, right, but what was the man? and on this there are not two opinions. To any who had the privilege to come into contact with him there was a charm and a power only derivable from a great character."

HE then proceeds to sum up his chief characteristics thus :—

"The things that always struck me most in him were three. First, his indomitable energy and perseverance. His scholarship was of that minute order which is much more common in Germany than with us. He was not satisfied until he had examined every possible MS., every possible link and smallest clue and side-light that could throw any light upon the matter he had in hand. I remember him once saying, referring to a projected work on the Eucharist, 'I have to personally examine every extant MS. of every known liturgy before I can call my induction complete.' Thoroughness was his rule of work, and he had the power of communicating his enthusiasm for this virtue to his scholars and friends. How he succeeded in getting through the amount of work he did, perhaps we can now guess. *Angina pectoris* tells a tale of itself. The second was his absolute honesty of conviction and purpose. 'I have no *arrière pensée*,' said he one day to an inquirer who wanted to know what lay behind a certain statement made in a debate at the London Junior Clergy Society. He regarded every result he had attained as tentative until disproved or corroborated by fuller knowledge, and his one desire was to find out the truth. The third was his geniality. Scholar and student, he was no ascetic. He desired to live the life of man as fully and completely as he was able, and to put himself into as complete sympathy with his fellowmen as possible. His was no cloistered learning. It was at the disposal of any searcher after truth that came to him or wrote to him, and there was no readier correspondent, and no more charming letters

than his. If I could sum up his work in one word, it would be in that word which he used of himself in the last of the Hibbert Lectures. 'I am a pioneer,' he said, 'with the enthusiasm and the possible mistakes of a pioneer.'"

THE following personal reminiscences will be read with a wandering thought to our own professors at Oxford:—

"I remember the last time I saw him, sitting round the fire in a London rectory after service on one Sunday evening in the spring. He had preached a touching sermon in the morning, an expansion of one paragraph in the 'Studies in Biblical Greek,' and had been at the evening service. We were talking about life in Oxford, and the prospects of theology there. And never shall I forget, more especially as now that conversation is lit up with a new meaning, how with that flash in the eye which was so characteristic of him, and the sensitive quivering around the expressive lips, he told us how he had succeeded in establishing theological teaching in Oxford upon a surer basis than it had hitherto rested upon—namely, the historical method rather than the *à priori* and dogmatic. This was pioneer work indeed, and to-day, as I recall that last conversation, I cannot but think of another leader who pointed out the way for others to follow, but who was not permitted to reap the fruits of his own labours. He seems to me to stand like Moses on Pisgah. He has shown us the land of theological promise, wherein lie the treasures for the coming generation of students and scholars."

THE Universalist Churches of the United States and Canada have been holding a general Convention, and have been discussing a revision of their Profession of Faith. That, generally known as the Winchester Profession, consists of three articles, the first declaring a belief that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God and of the duty, interest and final destination of mankind; the second affirming belief in one God whose nature is Love, revealed in one Lord, Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness; and the third that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works; for these things are good and profitable unto men. The Committee appointed to revise this Profession submitted a new one, consisting of five Articles.

THE first two practically reaffirmed Articles one and two of the present Profession, while in substitution for and in addition to the third it was proposed to affirm a belief "that righteousness is the true object of life, and that we ought earnestly to pursue it, serving our fellow men in love, striving after knowledge of God and oneness with Christ, and thereby laying hold on Eternal Life," and "that the recompense of righteousness and the punishment of sin are certain; and that in the life to come, as in this, man is under the obligations and enjoys the opportunities of God's moral government," and further, "that the one true Catholic Church is composed of all who follow Christ, and is the visible kingdom of God, in whose formal covenant and fellowship all believers should be united." In the course of the debate it was asserted that many of the churches did not recognise the Winchester Profession, and where it is accepted, it is accepted, in many instances, with mental reservations. The report was referred back, with the result that the Committee modified the second article slightly, and agreed to omit the fourth and fifth articles. However, the report was again re-committed, and further action deferred to the next session of the Convention. It seems to have been thought necessary to affirm something, and accordingly the Convention reaffirmed "the position which it has consistently held from the beginning, viz., that it rests on and believes in the historical veracity of the New Testament records of the life and words and works of our Lord Jesus Christ." These creeds, and standards, and professions, and confessions seem to give rise to a great waste of time and unnecessary debate, which might easily be avoided by doing away with them altogether.

A LETTER to the *Times* by "A Rustic," on the subject of sermons, contains the following amusing extract:—"Receipt how to compose a sermon, by Dr. Salter, Master of the Charterhouse, 1761-1777:—'Take some scraps out of the best books you have; weigh them and sift them thoroughly, then divide them into three parts, for dividing them into more is generally thought to crumble them too much. Work these well and handle them neatly, but neither mince nor chop them. Season the whole with a due proportion of salt, put in nothing that is too hard or difficult to digest; but let all be clear and candid. It should have some fire, for that will raise it, and prevent its being heavy. You must garnish it with a few flowers, but not so thick as to hide the substance. Take care it's not overdone, for as it is the last thing served up, if it is not inviting, some of the company may not taste of it. In a hard frost or extreme cold weather it should be done in twenty minutes, in more temperate weather it may take half-an-hour. If it is done in a quarter of an hour it is fit for a king.'"

SPECIAL ARTICLES.

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SOME RESULTS OF BIBLICAL CRITICISM.

VII.—HOW THE NEW TESTAMENT STANDS AFFECTED BY A RIGHT KNOWLEDGE OF THE OLD.

THAT the Bible is a growth, that it did not all descend complete from Heaven just as we see it is not a discovery of modern criticism. That there was some sort of growth in spiritual apprehension among the Hebrews, that Moses had deeper spiritual intuition than Abraham and Christ than Moses, has been generally acknowledged. The theory by which this fact was accounted for in orthodox schools was that of successive revelations. It was customary to speak of three different dispensations—the Patriarchal, the Mosaic, and the Christian. God revealed certain spiritual truths, it was said, to the men of old—to Adam, to Enoch, to Noah, and especially to Abraham. "The word of the Lord was precious in those days." There was no written testimony, but at long intervals God communicated some minute portion of truth to some holy man; the truth thus communicated was transmitted to his son and became a tradition; it was by-and-by increased by a still further revelation which henceforth became part of common traditional knowledge. For example, to Adam was given the mysterious promise that the seed of the woman should "bruise the serpent's head." Adam, it was thought, would study that enigmatic phrase till he would gain therefrom a mysterious hint of a coming release from the evils which his sin had brought into the world, this release to come in some yet unrevealed way by means of one of his own posterity. Later on the Ark of Noah, the rainbow, the covenant with Abraham, and the promise concerning his *seed* especially were further hints of Gospel promise which became still more definite in the Blessing of Judah (Gen. xlix. 10, a verse of which the reading and the interpretation are doubtful) where the commentators have constantly read a distinct promise of the Redeemer. Moreover, the patriarchs not only received hints and promises of that which was to come, but they themselves, so Divine goodness ordered it, in their own lives pre-figured and typified the future Messiah. When Abraham offered up Isaac he was acting a kind of miracle play, a kind of divine drama whose meaning would not be wholly clear to himself, but which when told to and written down by his descendants would be an almost perfect picture of the sacrifice that God intended one day to offer up on their behalf. The history of Joseph sold by his brethren and yet ordained to be their ruler typified the Christ who was to be betrayed and afterwards exalted.

All such hints and promises and figures were indefinitely increased in the Revelation made to Moses. Aaron prefigured the great High Priest (Christ), and almost everything that he had to do or to be or to wear typified the virtues and graces of the Redeemer. The tabernacle and all its ornaments and hangings typified the Christian dispensation, and, above all, the sacrifices pointed directly to the Great Sacrifice on Calvary. The lamb without blemish, the scapegoat bearing the sins of the people away, will occur to everyone as figures which have been constantly applied to Christ. And see, for a wonderfully favourite type, the latter part of Lev. xiv., which describes the cleansing of a house supposed to be leprous.

"Dipt in his fellow's blood
The living bird went free,"

thereby typifying, according to the commentators, the salvation of the believer through the shedding of the blood of Christ. In a word, all the priestly legislation of the so-called Books of Moses were believed to foreshadow and foretell the work of Jesus Christ. From types and shadows and vague promises we pass in the prophets (according to the accepted chronology the prophets would be *later* than the priestly legislation, which of course was ascribed to Moses) to predictions more definite of the Divine nature of the Christ, of his ill reception in the world, of his suffering, death, and resurrection.

It may here occur to the reader that the interpretations above set forth are not altogether arbitrary inventions of Christian theologians, and that, however they may have been amplified by Augustine, Calvin, Luther, or more modern divines, they have their origin within the New Testament, that the Epistle to the Hebrews is as full as it can hold of notions of the kind just described, and that other New Testament writings—notably the Book of Revelation and the Epistles to the Romans and Galatians—use the Old Testament in a way not altogether dissimilar. Paul laid much stress on the promised "seed," and built important arguments upon it. This cannot be denied. And yet it is certain that the theory of the Old Testament thus endorsed in the New—viz., that there were first hints, then promises, then abundant types, lastly, detailed predictions—falls away and bursts like a bubble as soon as we rearrange the Scriptures in their true chronological order. The History of the Hebrew Literature as interpreted by modern criticism absolutely excludes the possibility of

explaining the Hebrew ordinances as divine intimations of the future; they explain themselves as human provisions for the needs of the times in which they were composed and written down. It would be as absurd to read prophecy in them as in the Constitutions of Clarendon.

When, therefore, orthodox Christians reading Colenso's impeachment of the veracity of the statements in the Book of Numbers, cried out that his axe was laid to the root of the tree, and that it was impossible to consider the New Testament as the word of God while denying the like character to the Old Testament, their instinct was perfectly just. A new interpretation of "Leviticus" demands a new interpretation of "Hebrews;" a new interpretation of the Law carries with it a new view of the Gospel. The chief characteristics of the change can be indicated in a few sentences, and can be easily illustrated by a reference to the Epistle to the Hebrews. According to the traditional mode of interpretation the Book of Leviticus must be expounded by the light of that Epistle. We used to look into "Hebrews" to find out what the inspiring spirit meant by the priestly ordinances of the Old Testament. For these latter were inspired by the same Holy Ghost who inspired the later writing, and He intended that we should learn to read the types by reference to the Anti-type. But when the Divine Spirit inspired the treatise called "To the Hebrews," he gave us not figurative, but literal truth. For instance, the High-priesthood of Christ was regarded as an eternal Truth. His mediatorial office, his sacrifice of himself once for all, his entry into the Holy Place, &c., &c., were not only regarded as accurate descriptions of Christ's dignity and his work, it was believed that these things were prophesied and pre-figured by their meaner types. Now, to the rational interpreter all these notions are figments of the brain, and are about to disappear. He regards the writer of "Hebrews" not as an exponent of the Pentateuch and the Psalms, but as a witness to the views of Jewish Christians of the second generation. All these arguments of Christ's superiority to the angels, to Moses, to Aaron, to the high priest; of the superiority and efficacy of his sacrifice, &c., are so many ingenious figures of speech, suitable for Jews and Jewish Christians of the first century, especially for those whose ideas were coloured by Alexandrian philosophy, but having no more than an historical interest for us. They do not help us to understand the Old Testament; they throw no light, they rather cast a shadow upon the life of Jesus; but they do show us by what bridge the ceremonial Jew could pass over into Christianity; just as Paul to the Romans shows by what path a thorough legalist could pass over into the same fold. But Paul's reading of the word *seed*, his interpretation of Abraham's faith, his description of the law as a 'pedagogue" bringing us to Christ are not *Revelations* in any strict sense. We study them to learn Pauline theology, not to learn the meaning of the Hebrew Scriptures, not to learn the nature of Jesus and his work. In short, we learn much concerning Paul from them, but little concerning Christ and the Scriptures. So with the anonymous writing "To the Hebrews." No expression in that book, however often repeated, or however emphatic, can be authoritative for us as to the interpretation of a text of the Pentateuch, or a feature of the work of Jesus. If we can rely on the Gospel Story we are in possession of knowledge which overthrows such an interpretation of the text entirely; and Matthew or Mark absolutely contradict the representation given of Christ's work. Though the word was perfectly permissible in an argument to Ritualistic Jews, there could not be invented a term less accurate to describe Christ than the word "priest." Nor could any unjust and violent execution be less like a Jewish sacrifice than the death of Jesus. The terms are, as far as we are concerned, utterly inapplicable. And this we the more readily perceive when we discover that the whole system of the writer "To the Hebrews" was based on an erroneous, though common, belief in the Mosaic origin of the Pentateuch, and that its aim was to help the Jew to pass over from Moses to One greater than he.

In fine, a rational interpretation of the Pentateuch once accepted a rational interpretation of Christianity is bound to follow. The story of the life and work of Jesus has to be extracted as best it can from the Gospels. When these are coloured by unhistorical views of the Old Testament their records need modification accordingly. And as to the theology that finds the Incarnation predicted in Genesis, pre-figured in Leviticus, foretold in Isaiah, and explained in the Epistles, its entire foundation, resting as it did upon numerous misunderstandings and confusions, is completely overturned. Not a miracle play, but a natural growth, is the best description of Israel's history. It passed from idolatry to the worship of One God; from a barbarous lawlessness into legality and order; in Jesus it took the final step from the letter to the spirit. Accepting such a view as a Result of Biblical Criticism even when it is confined to the study of the literature of the Old Testament, the student cannot be insensible of the vast changes it implies in regard to the doctrines of popular theology. Our illustrations have been confined for the most part to the subjects connected with the theory of the Atonement, with its associated ideas of the Propitiation, Sacrifice, and Priesthood of Christ. It is easy to see how other notions very generally taught in bygone times must suffer vital changes, if, indeed, they are not to be swept entirely away. The drama of Salvation ceases to be an incident in the history of the world, and is merged into the secret story of the individual soul. With that inner mystery we have not here to deal, but extraneous beliefs such as those concerning Inspiration, either of the Scriptures or of the Church, may be more readily weighed in the balance by the patient reader. He who has read our brief sketches of the criticism of the Pentateuch can judge for himself, with some measure of certainty, as to the former point. In a subsequent series we hope to show how the Results of Criticism of the New Testament writings are equally unmistakable as regards the theory of an infallibly guided Church. J. R.

THE PRESENT POSITION OF UNITARIANISM IN SCOTLAND.*

It cannot fail at first sight to be matter of surprise that the cause of Unitarianism, at least of Unitarianism as a denomination, should have made so small progress in Scotland. Scotland is a land in which the Reformation was carried out to a much fuller extent than in England, or, indeed, in most other nations of Europe. It is a land in which education, civil liberty, and free thought have been developed to a high degree. It is a land which, if not, as some of its too patriotic admirers suppose, the very foremost, is at least one of those which lead the van alike in science, education, trade, commerce, and general progress. It is, moreover, the land which has produced Adam Smith, David Hume, Thomas Carlyle, and a host of others in the foremost rank of freethinkers, whether on political, social, or religious questions. It is, above all, the land of Robert Burns; and Burns is, perhaps, the man who is most universally read, appreciated, and, one might almost say, worshipped by the mass of the people of Scotland. There are, it must be feared, many English men and women who know but little of *Hamlet* or *Othello;* but there are very few Scotsmen who are not familiar with the works of Burns. And where can we find a man who has done more to stamp with scorn the popular religious belief than Robert Burns? Witness his lines:—

> "Dalrymple mild! Dalrymple mild!
> Though your heart's like the child's,
> And your life like the new driven snaw,
> Yet that winna save ye, auld Satan must have you
> For preaching that three's—ane and twa!"

Nor could there be a more scathing condemnation of the doctrines of Calvinism than "Holy Willie's Prayer." Yet, strange as it may seem, after the lapse of more than a century, it happens that in this land, where Burns is so idolised, there are are ninety-nine per cent. of its population who still profess to believe in these very doctrines which he so keenly satirises, and who profess to believe that such men as Dalrymple, or Burns himself, must perish everlastingly.

It has often been remarked that the Reformation in England was, in its origin, rather a political than a religious or doctrinal movement. The chief issue was whether the King or the Pope was to be the head of the Church. But it was not so in Scotland. It was there no mere fight between the Crown and the Papacy, for the Queen herself was a bigoted Roman Catholic; it was a rebellion on the part of the people themselves against the authority of both Queen and Church in teaching the false doctrines of Romanism, and the great leaders of the movement being men who had adopted the system of theology, taught by John Calvin, that system was, and probably honestly, accepted by the people as a true exposition of the doctrines taught in holy Scripture (for to deny these was a capital crime). Had the Scottish Church, like their Presbyterian brethren in England, been contented to accept the Calvinistic theology as their own belief without binding their successors, it is probable that the Church would long ere this have thrown off its swaddling clothes, and become one of the freest and broadest of Churches; but, unfortunately, accepting the principle that correct belief in theological questions is the first condition of salvation, the Assembly of Divines, which met at Westminster in 1643, formulated the most voluminous, the most minute, and, if certain premises are admitted, it must be said, the most logical of human creeds; and the Confession of Faith, as it was called, was accepted by the Scottish Church and enforced by Act of Parliament. Now it may be admitted that this Creed represented very fairly the opinions of all who troubled themselves to think about these matters. At all events, it was accepted by all but an insignificant fraction of the people, and from then till very recent times doctrinal dissent became almost unknown in Scotland. Dissent, no doubt, always existed in abundance. The Church has always been divided into

* Read at the meeting of the B. and F. U. A. at Edinburgh, Oct.

Burghers, anti-Burghers, Cameronians, Seceders Relief, Free Church, United Presbyterian, &c.; but all these sects have fought with each other solely on questions affecting the relations of Church and State. They all hold exactly the same Creed, or have, at least, until quite recently, agreed on one point, viz., the sinfulness of tolerating any other doctrines than their own.

It is this outward uniformity of doctrine, the unanimity with which the doctrine of the Westminster Confession (a summary of which, in the shape of the shorter catechism, was until our own times taught to every child in Scotland) has, through force of habit, come to be regarded as identical with the teaching of scripture in the minds of the masses of the people, which has produced a state of matters of which our friends in England have little conception. Doctrinal dissent is quite common in England, and is even comparatively respectable. In every small town in England one finds Nonconformist Churches, and it may be some of the leading families, or perhaps the Mayor of the borough, among their supporters; but in Scotland, even up to the present day, and with all the changes produced by railway communication and other causes, dissent from the doctrines of the Church is comparatively unknown. Leaving out of account a few fashionable Episcopalian congregations, and a few Roman Catholics, consisting mostly of persons of Irish or foreign extraction, the Church of Scotland, in its different branches, the chief of which are the Established, the Free, and the United Presbyterian bodies, embraces all but a fraction of the Church-going population of Scotland. This is more especially true in the rural districts; but even in the larger cities and towns the preponderance of adherents to the doctrines of the Church is remarkable. In the case, for example, of Edinburgh and Leith, having a population of about 300,000, there are 190 Churches of all denominations. Of these no less than 128 profess adherence to the Westminster Confession, 22 are Episcopalian, four Roman Catholic, and all other dissenters number only 34—some of them very small congregations—and all of the 190, with the exception of two small congregations of Jews and Unitarians, accept the doctrine of the Trinity. In the whole of Scotland, with a population of four millions, there are only six or seven Unitarian congregations, and it would be safe to say that their professed adherents do not number one in a thousand of the population.

Hitherto I have spoken of Unitarianism as a denomination, or *Sect*, if I may be excused the phrase, and it must be confessed that from this point of view our prospects seem almost desperate. But it is very different if we look at it as a system of thought spreading itself through all Churches, as the "handful of leaven which leaveneth the whole lump." In this aspect of Unitarianism I think we have every cause for congratulation, and I believe there is no country in the world in which our views have made more progress during the past quarter of a century than in Scotland. The doctrines of Calvinism it is true are *professed* by an overwhelming majority of the people, but it is in most cases only a profession. There is not a single man in whose mind the Confession of Faith is incorporated as the symbol of his every day habitual life and conduct, and there is a constantly growing desire on the part of the more intelligent classes and of the clergy themselves to loosen its bonds.

The Presbyterian form of worship is very favourable to the liberty of the individual minister. In the English Church the clergyman, however broad his views, must not only profess adherence to the Creed of the Church at his ordination, but he must at every service read prayers implying, and otherwise proclaim, his belief in the most extreme Trinitarianism, and he must every Sunday repeat the Litany and the Nicene, or on certain days the Athanasian Creed. In Scotland, it is true, the minister must at his Ordination subscribe the Confession of Faith; but he is not afterwards called upon to make any further direct profession of his Creed. He may pray as he pleases, and he may preach as he pleases, so long as he takes care not directly to deny any of the doctrines taught in the Confession.

The doctrine of the Trinity can hardly be said to be believed in by the people of Scotland in an active sense, although it is assented to. It seems to be adopted rather as a logical device for reconciling the doctrine of an infinite Atonement with that of the Unity of God. The one dominating element in Scotch Presbyterian belief is a profound conviction of the inherent depravity of human nature, and the necessity for an Atonement. The prayers of the clergy are seldom or never addressed to the Trinity, but usually to God, for Christ's sake; and, with the exception, perhaps, of a phrase at the end, need not differ from those which might be heard in a Unitarian Church.

This very freedom, however, though contributing to the gradual widening of the doctrines preached in the Presbyterian Churches, is not conducive to the strengthening of the Unitarian or other Free Churches as such; for it is usually easy for persons holding liberal opinions to find a Church where they will hear little or nothing to offend their conscience, while they feel that they can in this way support liberal religion without incurring the odium of belonging to a small body of Dissenters. That our Unitarian Churches, as such, will ever occupy a much more powerful position than they now do may be doubted; but it is only a question of time when the Scottish Presbyterian Churches will cease to demand subscription to their confession, and when the Creed has once been laid aside there can be no doubt that all will be brought gradually and insensibly to more rational views, and that a time will come when they will look back with wonder at the monstrous paradoxes which their forefathers accepted as divine truths, and when the Confession of Faith itself, with the longer and shorter Catechisms, will become antiquarian lumber.

Meanwhile, however, it is none the less our duty to do all in our power, by the honest avowal of our views, to hasten the coming of this good time, and to scatter everywhere the seed which shall one day produce so noble a harvest. Much of the increased liberality of the present day is doubtless due to the general diffusion of education and enlightenment, and the development of scientific truth; but much of it is also due to the honest teaching, preaching, and writing of the faithful men who have gone before us in the ranks of Unitarianism. There is a pretty general dislike of the name Unitarian; but I suspect a good deal of it arises from the same cause as makes many a man wish that his family name were Plantagenet or Howard, rather than some less fashionable one. Were Unitarians the most popular and fashionable of denominations few persons would object to the name. And, after all, I do not see that we have any cause to be ashamed of it, and that it expresses what is at least one of the most important features of liberal religion. Their Unitarianism is the one distinguishing feature of all true science and of all true religions, including Christianity. Modern science teaches us that abstract or mathematical truth is the same everywhere—that in no world can there exist a triangle whose two sides are not greater than the third side. It teaches us that the laws of the physical world are one everywhere—that the relations which exist between two grains of sand on the seashore are exactly the same as those which exist between two systems of worlds; that the matter which composes this globe—the oxygen and hydrogen, the iron and the sodium, which we find in this earth—exist in the remotest star, and that mechanical force, heat, light, and electricity, are but varying modes of the same energy. So in the spiritual world, we believe that there is but one infinite Spirit in whom we and all other beings exist; and that in the human family there are no more Jew and Gentile, Greek and Barbarian, Elect and Reprobate, but that all are one in Christ.

John H. Dunn.

RELIGIOUS DEVELOPMENT.

If Unitarianism is true all truth-seekers may be expected to find their way into the Unitarian camp, sooner or later—and all the Churches of Christendom will burst their shackles and declare in favour of Unitarian principles; but this generation may not see it.

Those individuals who, from a beginning in Orthodoxy, have been led on step by step until they have reached the Unitarian faith, can probably look back and mark the stages of their progress as having been fittingly successive and logically inevitable. Their first step on the road of free inquiry committed them to a course from which there was no retreat, and which was bound to bring them at length to their present position. Hence in watching the development of others who seem to have set out on the same course, they fancy that they can safely predict the issue, and they grow impatient to see it accomplished. There arises a disposition to claim the wayfarers as comrades already, and to hold out the hand of fellowship to them prematurely, before they are prepared to accept it. Perhaps when they decline our overtures and deny that they are of our way of thinking we are incredulous, and charge them with cowardice or intellectual dishonesty. But we ought to remember that honest truth-seekers do not always know whither they are tending, sometimes, indeed, have hardly a suspicion of what the end will be, seldom see more than a step in front of them, and hesitate even to take that. Their future may be logically required by their present—contained in it as flower and fruit—but it may be of slow development.

Attempts made by outsiders to hurry the process are likely to result only in shrinking and delay. Assertion or insinuation that the wayfarer must know whither he is travelling, and is there in spirit already, but not honest enough to own it, are unfair to the wayfarer, and calculated to cause him serious difficulty.

A Baptist or Independent minister who is moving on, as the spirit of truth urges him, has often some trouble with his own congregation. Some among them are too ready to call him a Unitarian; and they are greatly assisted in their unjust attack if they can say that professed Unitarians have detected in him the family characteristics, and have claimed him.

The Leicester Conference men were not Unitarians, though they were excommunicated by the Congregational Union. Joseph Wood has come in since, but he was not a Unitarian at the time. Mark Wilks remains where he was; and so does Mr. Forsyth. Mr. Picton has gone beyond the Unitarian position; and Mr. Stannard has been called away to his rest without ever having ceased to be a Congregationalist. Some of the younger Congregationalists, as Mr. Lawrence and Mr. Bailey of Halifax, Mr. Snell of Salford, and John Hunter of Glasgow, possess broad sympathies, and have attained to wide views; but they would have no difficulty in showing that the theory they conscientiously hold includes the doctrine of the Atonement, though perhaps not the doctrine of substitution. We may marvel, but still it is so. If Mr. Hunter compiles a volume of "Hymns of Faith and Life," so catholic and undogmatic that they are not unlikely to be introduced into Unitarian churches, we must not expect him to come in himself along with his book. On the same ground he ought to go into the Roman Catholic Church, and into the Church of England. Meantime he is, doubtless, fully persuaded in his own mind that he is quite right to remain where he is.

In Scotland Dr. Marcus Dods publishes a sermon in which he allows that a Unitarian may be a Christian; but he is not therefore a Unitarian himself, and to try and make it appear that he is one is only calculated to cause him trouble with his own people, without drawing him a day sooner into the Unitarian camp, which, perhaps, he may indeed never reach. North of the Border one may discover, in the course of a week's visiting, many evidences that Scotland does not stand where it did—not quite. It may happen that the minister of a parish church shows him Professor E. Carpenter's "Life in Palestine," with the remark that he finds it a useful book, and has taken his Bible class through it. The visitor may see George Dawson's "Prayers" and Dr. Martineau's "Ethical Theory" on the shelves of one Free Church minister, and may be told by another that he has read Mr. Armstrong's "Existence of God" with considerable pleasure. But these Presbyterian ministers would earnestly repudiate the opinions of Armstrong, Dawson and Martineau, taken in the gross. From Dr. Candlish's successor in Edinburgh the tourist may chance to hear a sermon to which a Unitarian could take no exception, and perhaps in the course of the service will be sung Newman's "Lead kindly light," but it would be hasty to assume that Dr. Whyte or his hearers incline at all to either Unitarian or Roman Catholic views.

Years ago, when the present writer was a Baptist minister, he ventured to deliver some lectures on "Inspiration," "Future Punishment," &c., and to invite discussion. His senior deacon thought it imprudent, and some of the members began to smell heresy. The Unitarian minister of the town, in pure friendliness, prepared a letter which he proposed to send to the *Inquirer*, to say that the young Baptist parson had burst the trammels of orthodoxy, was certain to be cast out from his denomination, was now of the free school, and was fitted to minister in any of the foremost Unitarian pulpits which might be open. But the young Baptist declined to lend any sanction to the publication of this letter. He was not yet convinced or persuaded that truth lay with the Unitarians. Perhaps he had accepted premises which ought logically to have led him straight into Unitarianism, and the Unitarian saw it; but the Baptist was not yet convinced that Jesus Christ did not prove his divinity by rising from the dead on the third day.

If all earnest inquirers were strictly logical, and quick in reasoning out principles to their ultimate conclusions, few orthodox pulpits would remain filled at all. What is known of Evolution, what is proved in reference to the mythic character of Eden and the Fall, and what students are acquainted with in the department of Biblical Criticism, are quite enough, when taken together, to undermine the foundations of Orthodoxy, and to show that religion can only be based on the broad facts of nature and human nature; but this knowledge has not yet been popularised and brought home to ordinary minds, nor even to the extraordinary minds of orthodox ministers. Unitarians have not carried on the propagandism that they ought to have done. They will do it yet. But meantime let them have patience with those whose eyes are but half opened, and who see men as trees walking.

GEORGE ST. CLAIR.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame." *Civil Service Gazette.*—Made simply with boiling water or milk. Sold only in packets by Grocers, labelled—"JAMES EPPS and Co., Homœopathic Chemists, London."—Also makers of Epps's Afternoon Chocolate Essence.

LITERATURE.

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(Publishers and others sending books for review are respectfully desired to state prices.)

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RICHARD STEELE.*

OF the many notable men who made the eighteenth century illustrious none is more lovable, because none is more human, than Richard Steele. Swift and Pope were greater men; but no one would greatly desire either of them for his friend. Addison was a more polished writer; but Steele could reach depths of sympathy which Addison was too genteel to appreciate. Readers of Thackeray will remember the brilliant lecture in which he lays bare the weaknesses and follies of "poor Dick," and the manner in which he has introduced in "Esmond" the popular wit who was governed by the bottle as absolutely as by his wife. And students of Macaulay will recall the passage in his essay on Addison wherein he goes out of his way to dishonour in unjust antithesis the memory of his hero's friend. The Steele whom modern readers know is for the most part based upon one or other of these passages; yet each of them is in its way no better than a caricature. Neither of them gives us the real man. The one is a mere foil to another man, and the other is fiction first and fact afterwards. Thackeray pitied Steele, Macaulay despised him; there was room for one who loved him to write on his behalf. Mr. Aitken, however, who has devoted many years to this labour of love, is superior to any attempt to distort the facts of his life; he tells the plain, unvarnished story, and leaves that to determine the verdict of his readers.

The care with which he has pursued his task, and the persistence with which he has followed up the slightest clue, are evident throughout these volumes. That his efforts had been rewarded with success in directions quite unexpected readers of the *Athenæum* were already aware; but no one could have expected the mass of new information which is now placed in our hands. He is able to print several letters of Steele's, and concerning him, hitherto unknown; and his diligent search among the archives of the Probate Registry at Somerset House, and the inquiries which he has prosecuted in Barbados and elsewhere, have enabled him to discover the name, family, and social standing of Steele's first wife, and to clear up for us many things relating to the property which he inherited through her. The faithfulness with which he has transcribed some, and epitomised the rest, of the very numerous law-suits in which Steele was involved makes it possible for us to realise his genial, careless nature, which constant worries could not fret, and the unselfish extravagance in which the years of his married life were passed.

Several stories are related of the straits to which he was put in order to escape payment of his debts or to meet them. Savage told how he and Steele and Ambrose Phillips were once emerging from a tavern in Gerrard-street when a tradesman informed them that bailiffs were on the watch, and all three of them ran away in different directions, panic-stricken. On another occasion Steele dressed up a company of bailiffs who were in possession of his house and made them wait at table, and did not hesitate to impart the joke to his guests. Another very amusing story springs out of his building a small private theatre, one of numerous projects of his which did not answer. He was anxious to test the acoustic properties of the hall, and so, placing himself at the back of it, he called the carpenter on to the stage and bade him speak up. The man stumbled for want of experience in public speaking, so Steele told him to say whatever was uppermost in his mind, when he delivered himself of the following:—"Sir Richard Steele, for three months past me and my men has been a-working in this theatre, and we've never seen the colour of your honour's money. We will be very much obliged if you'll pay it directly, for until you do we won't drive another nail." Steele praised the man's elocution, but said that he didn't like his subject.

Steele was not exactly the man whom one would choose as a type of the highest manhood. He had many faults, but his great sincerity and his open heartedness atoned for many of them. The duns which sometimes filled his house, and the bailiffs before whom he took to his heels, are not pleasant to think of; but in this matter Steele was no worse than his contemporaries. He was fond of good company; but, in an age of hard drinkers, had so poor a head for wine that he was often in a state of intoxication before his friend Addison had found his tongue. No less than sixty writs for debt were issued against him in the course of twenty-nine years, every one of which was given in favour of the creditor, and Steele had damages to pay in almost every case. He liked to keep up appearances, and he had a handsome wife, who was as fond of show as he of her. He would spend £50 a year

* "The Life of Richard Steele." By George A. Aitken. Wm. Isbister, Limited. 2 vols. 32s.

upon his wigs alone, and she took the air in "a chariot and four." And when his income depended upon the favours of a party government he still retained his town house and his country house, and helped his friends out of their difficulties when he could not pay his tailor. In short, he was thoughtless and thriftless, and would borrow money in order to pay a debt, hoping that some good fortune would enable him to repay the loan without having to repeat the process.

And yet he was a man who was loved by all. The landlord of the house which he hired in Edinburgh, who had to dun him for the rent, begged of him to take the house again when he paid another visit to that city. He knew his own faults as well as others knew them, and was never ashamed to acknowledge his weaknesses, or behindhand in atoning for his errors. While a guardsman he wrote the "Christian Hero," in order that he might correct his morals; but his will was too weak to carry out the purpose which his intellect acknowledged to be the best. And to his credit be it spoken that, although in the time of his splendour he never enjoyed freedom from debt, when he found his powers were failing him he retired to a small house in Wales, and made over his income to trustees for the payment of his creditors and the benefit of his children, with the happy result that not only were all his liabilities satisfactorily met a year before his death, but his daughter could be described, almost before the time for mourning was ended, as "a lady of £10,000 fortune."

As a writer Steele has been very variously estimated. The few verses which he wrote give him no claim to the honours of a poet, although one line at least, from the "Procession"—"Pleasure itself has something that's severe"—is still quoted. "His plays," Mr. Austin Dobson told us, "were not brilliant successes in his own time, and they have never passed into the repertory of the stage." But the interesting and valuable list of the performances of them which Mr. Aitken has given in an appendix shows that of the four which he wrote three held their place upon the stage for nearly a century, while the continued animation of one of them is borne witness to by its publication so recently as 1884 in a series so popular in its appeal as the "Standard Plays" of Mr. Dick. The unpopularity of the fourth, the *Lying Lover*, was due to a mistaken estimate of the extent to which an audience accustomed to the productions of Wycherley and Congreve, of Farquhar and Vanbrugh, would tolerate decency of speech and morality of action in the heroes and heroines of the stage. It was the day wherein the comic muse of England attained her majority, but brilliance of dialogue and vivacity of action had been purchased at an extravagant price. "Marriage as the sacrament of adultery, infidelity and libertinism as the indispensable equipment of the fine gentleman, pruriency and unchastity as the prevailing characteristics of the fine lady, ridicule of all that is honest and of good report as a general proposition—these were the chief things which the later drama of the Stuarts had offered for the imitation of its audiences." And the dramatists who flourished under the house of Orange were not behind their predecessors in superficiality of sentiment and cynical indecency.

The strictures of Jeremy Collier, in his famous "Short View of the Immorality and Profaneness of the English Stage," gave rise to a considerable pamphlet war; but his arguments were unanswerable. And Steele, seeing this, and having a great admiration for the work of this divine, took it into his head to write a comedy in the severity which he required. "I thought," he said, "it would be an honest ambition to attempt a comedy which might be no improper entertainment in a Christian Commonwealth." The *Lying Lover* thus conceived, ran six nights, was revived for one night shortly after, and then was finally "damned for its piety." The play was lost, but to Steele unquestionably belongs the honour of having first recalled the comic stage to decency.

But it is as a writer of prose that Steele will be remembered. He was the originator of the *Tatler*, the *Spectator*, the *Guardian*, and other newspapers; and if to Defoe must be given the credit of commencing the periodical Press of England, to Steele must be rendered the honour of using it as a means of educating its readers in all that makes a worthy citizen and a true woman.

The fame of Addison has overshadowed that of his friend. The reverence of Steele, his ungrudging friendship, which gave all it had, and lamented that it had not more to give, led him to use words which have been taken literally, and thus Macaulay's dictum that "Addison is the Spectator" has been accepted as final in the face of facts. It was Steele who originated all three of the papers we have named; they were begun by him, and ended by him, and for them he alone was responsible.

The *Spectator* especially has become an English classic, but we can form but a faint conception of the influence which it exercised when, as a single sheet, it was passed from hand to hand until, through continued usage, it could no longer be read. In the City clubs were formed to read and discuss it, and in country districts the gentlemen met after church for the same purpose. In its pages Addison is undoubtedly at his best; but his polished essays were certainly due to Steele, who first taught his friend to use the English tongue to better purpose than in writing learned discourses upon medals, or describing classical tours.

Of these various literary ventures, as also of the projects in which Steele from time to time engaged—among which was the singular one of obtaining a patent for an invention enabling ladies to shut up their cumbrous hoop petticoats when entering a church or a coach—the story is admirably written in these volumes. Mr. Aitken has done full justice, also, to that great love of Steele's for his second wife, which finds such full expression in his correspondence. His reverence for woman was far in advance of the sentiment of his time. "There's not a writer of my time," says Henry Esmond, "of any note, with the exception of poor Dick Steele, that does not speak of a woman as a slave, and scorn and abuse her as such." Of one woman he said, "to love her is a liberal education," a phrase which has sufficient beauty to redeem the rest of his writings from oblivion.

It would be impossible to speak in too high praise of the painstaking research, the carefulness of statement, and the accuracy of judgment which everywhere meet us in this charming and notable biography. The three portraits of Steele are all reproduced, the "resolute" one by Kneller, the "thoughtful" one by Thornhill, and the "indolent" one by Richardson. There is also a charming autotype of a painting of Lady Steele, and another of her mother, Mrs. Scurlock. These are both of them published, by the courtesy of their possessors, for the first time, as also are the photographs from ivory of Steele and his children, which are remarkably interesting.

We have already mentioned the list of the performances of the plays. In appendices also there is a very full bibliography, and the music for the songs in the plays. A complete and valuable index has also been provided. These two volumes seem to contain all that can be known of Steele, and we may share Mr. Aitken's confidence that "the result of the fuller study of his life, which is now rendered practicable, will be the conviction that, in spite of weaknesses which are among the most apparent of all those to which mortals are liable, Steele's character is more attractive and essentially nobler than, perhaps, that of any of the greatest of his contemporaries in the world of letters." S.

SHORT NOTICES.

Stray Leaves of Literature is a charming collection of Essays by a book-lover, Mr. Frederick Saunders, who brings to the service of the reader stores won from many a far excursion into literature's by-paths. Every page is interesting. (Elliot Stock.)

Roma Antiqua and Recens is a republication of a very curious treatise by James Du Pré, and it is issued with a view to enlightening the eyes of persons now looking Romewards as to the Pagan origin of many Romish practices. (Elliot Stock.)

The Universal Review contains a short essay by Professor Knight on the "Classification of the Sciences," which is by far the most serious contribution this month. Mr. G. Rae-Brown gives "Reminiscence of De Quincey." Among the illustrated articles Sophia Beale's on "Hildesheim" is most interesting. Mr. Bliss Carman writes an elegy—"Corydon"—for Matthew Arnold, in obvious imitation of the "Adonais" of Shelley and the "Lycidas" of Milton. There are many musical lines in the poem, but it takes a good deal of understanding. The pictures are generally good.

The Word is the title of an interesting book by the venerable T. Mozley, formerly Dean of Ottery, in which he sets forth with earnestness and much ability the theory of the Logos incarnated in Jesus, and by whom all things have been created. These chapters are very discursive, and often pregnant with suggestion; but when the writer quietly pushes aside all the results of Biblical study, and boldly assumes that the Jewish conception of God did not vary from age to age he deprives his work of abiding value in modern theological science. (Longmans. 7s. 6d.)

Theosophical Books.—We have received several volumes dealing with theosophical subjects. We cannot read them, though we have tried. Their titles are *Can it be Love?* by Mr. W. E. Eldon Sarjeant; *The Astral Light*, by "Nizida," a lady, it appears; and *The Voice of the Silence*, by H. B. P. The last-named gives translations from the Buddhistic literature, and, so far, has value for the student. How any human soul can get good out of nine-tenths of this kind of matter we fail to understand; but that is our fault, of course, not the theosophists. We daresay we are like infants trying to grasp at the meaning of algebraic symbols. (Theosophical Publishing Company.)

Songs for My Children, by Mrs. J. S. Baily. This is a collection of some twenty-nine simple songs set to music by one who evidently knows how to please her little friends. The words are taken from

various sources, some, and these among the pleasantest, being by Mrs. Baily herself. The music in most instances is bright and pretty, and the accompaniments throughout are exceedingly simple. We have been especially pleased with "Be thorough," "Only a little sparrow," "Lady Moon," "Lullaby," and "Granny's nursery song." Many friends will be interested in this modest little collection, the gifted composer of which is the wife of the former minister of our Bridgwater congregation, subsequently secretary to the Vigilance Association. (Sabin and Stockley, Birmingham. 2s. 6d.)

The Creation and Physical Structure of the Earth, by J. T. Harrison, F.G.S., is written in the belief "that the Mosaic account of the Creation as recorded in the first chapter of Genesis is in remarkable agreement with Geology," and "that the Word of God and the great book of nature thoroughly accord." The author places great reliance on the hypothesis of repeated shiftings of the axis of the earth, which apparently helps him to accept the Flood story, as well as to account for "breaks" as known to the geologist and biologist, and for the varieties in the disposition of strata. It must be admitted that the author shows a great deal of industry in collating the views of leading geologists, and even where we are compelled to dissent from his conclusions we are attracted by his good faith. We cannot resist the thought that if so much skill could have been exercised without the necessity of proving Genesis to be inspired we should have had a more serviceable book. As it is the reader may take it as no unworthy representative of "apologetic geology." (Longmans. 7s. 6d.)

Imago Christi: The Example of Jesus Christ, is a volume of discourses by the Rev. James Stalker, author of the "Life of Jesus Christ," &c. The character of Jesus is delineated in its relationships to the home, the State, the "Church" (!), as a teacher, philanthropist, &c. The pitch of the book may be heard in the following sentences: "We may say with certainty that it was the sin of man which prevented Jesus from ascending the throne of his father David. His offer of Himself to be the Messiah of His country was a *bonâ-fide* offer. Yet it was made on conditions from which He could not depart; He could only have been the King of a righteous nation. But the Jews were thoroughly unrighteous. . . . His blood fell on the capital of the country as a deadly curse; and in less than half a century after His murder the Jewish state had disappeared from the face of the earth." Again, we are told he followed his "own course with intense interest in the Old Testament as in a Church." Well-meant, even thoughtful as the book is, its permanent value must be lightly rated. (Hodder and Stoughton. 5s.)

CORRESPONDENCE.

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(The Editor is not responsible for the opinions expressed by correspondents. All letters to be inserted must be accompanied by the sender's name and address, not necessarily for publication, but as a guarantee of good faith.)

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PROFESSOR MARCUS DODS AND MR. HOPPS.

SIR,—On searching through the *Inquirer* for this date I was astonished to find in it not one single word of remonstrance from any Unitarian (clerical or lay) in regard to Mr. Hopps's leading article in the *Inquirer* of the 9th inst. The question of the conditions which may entitle one to be called a Christian do not concern me; but I am very deeply concerned to know whether the Unitarian Church at large does or does not endorse Mr. Hopps's warm welcome to the utterances of Professor Dods. Do Unitarians "accept Christ as a perfect revelation of God?" Do they *in any sense* "make Christ their God?" And if so, in what sense? Do they believe that it is in any man's or in any "Christ's power to make them children of God?" I am so often appealed to, to declare the difference between the views of Unitarians and the views of Theists, that I am really anxious to know if I am henceforth to brand the whole body with the stigma which Mr. Hopps's jubilation seems to cast upon them.

CHARLES VOYSEY.

St. Valery, West Hampstead, N.W., Nov. 16.

THE CAPLAND-STREET MISSION STATION.

SIR,—We desire, through your kindness in inserting this in the *Inquirer*, to call attention to the work that has been and is being done at the North-street (Edgware-road) Mission Station, and we hope thereby to engage the sympathy of your readers in the extension of the work, rendered necessary by its steady growth. It is two and a-half years since the Station was opened, and now, the North-street premises being inadequate to the many forms of Mission work, a new building is in course of erection, on a freehold site just acquired by the Mission Committee. Those of your readers who have read the annual report will be aware that much is being done for the improvement of the lives of those connected with the Mission; and those who, by their actual presence and help, have done so much to make the effort a success, are rejoicing in the prospect of an early removal to the new premises, in which every branch of Mission work may be extended and improved. In order to ensure efficiency and room for growth, a considerable outlay will be involved in the building operations. Many friends have already liberally responded to a previous appeal; many, we doubt not, will now be willing to help, in order that the balance of £1,000, still needed, may be quite cleared before the completion of the new premises. It will be a substantial testimony to the high estimate set upon the efforts of those who generously help the missionary in charge by giving their time and labour of love so unselfishly, if they are enabled to enter their new home in triumph, with no shadow of debt darkening its threshold. Those who have no time to spare still have in this way an opportunity of sharing in a work as glorious as it is needful. In the Advertisement Columns we append a list of subscriptions already received, and should any reader wish to have more detailed information as to the Mission work done, the Secretary will be glad to send a copy of the last annual report upon application.

P. M. MARTINEAU (Treasurer),
Christian-street, E.
W. CAREY WALTERS (Hon. Sec.),
Essex Manse, Kensington, W.
THOMAS ROBINSON (Missionary).

THE ARCHITECTURE OF OUR PLACES OF WORSHIP.

SIR,—In reference to a letter in your columns last week by the Rev. J. Page Hopps, headed "Priests or Teachers?" I would beg leave to say that I cannot agree with Mr. Hopps or the Churchman from whom he quotes, when he deprecates the practice of building chapels in the Gothic style of architecture, and says, "we want everything that will suggest simplicity, homeliness, sociability, humanity, directness." I believe that if we love our religion we should do all *that our means will allow* to make the buildings in which we give public expression to it, pleasing, beautiful, and attractive. I believe in having plenty of stonework about a chapel, in the form of pillars, &c., with oak carving and stained glass windows. One cannot help a feeling of reverence coming over him on entering an old church, built and decorated in this manner, whereas no such feeling is prompted on entering some of the modern dissenting chapels, which are more like concert halls and entertainment rooms than anything else. And I think quite as much can be taught in a beautiful building as in a plain one, if there be a proper man for the minister; and having a beautiful building to worship in on Sundays would not take away from me, at any rate, the thought that religion entered into every day of the week alike, and is not for Sundays alone. And I would here like to add that I believe in throwing our places of worship open on week days, so that *anyone* might go in and spend a few spare moments in quiet, away from the noise and tumult of the outside world.

Leeds, Nov. 19. WALTER L. TEASDALE.

MR. HARRY RAWSON, J.P., has been elected Chairman of the Watch Committee of the City of Manchester.

THE REV. GEORGE WALTERS AT SYDNEY.—Our Sydney correspondent sends us a report of a sermon by Mr. Walters on "Human Sacrifices," as well as of a lecture on "Jews and Christians," in which he claimed that in the evolution of the future system of religion in the world both Jews and Unitarians would play an important part, for both held the great truths of the Fatherhood of God, the brotherhood of man, and the life beyond the grave. The Sydney *Evening News* says:—"Connected with the Church there is at present no Sunday-school, but there is a social union, of which Mr. Griffin, the United States Consul, and Mr. George Rignold are vice-presidents; and a debating club in vigorous operation." The same journal speaks very highly of Mr. Walter's abilities, and laments the isolation in which he is still placed in Sydney by the exclusiveness of Orthodox, even in matters of philanthropy.

THE COMING WEEK.

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LONDON.—Essex Hall, Tuesday, London District Unitarian Society Soirée.
LIVERPOOL.—Wednesday, Lecture at The Institute.
LEEDS.—Holbeck, Wednesday, Thursday, and Saturday, Bazaar.

The Inquirer.

A Religious Political, and Literary Newspaper and Record of Reverent Free Thought.

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WINNING OR LOSING?

OUR columns often contain glowing descriptions of the Church of the "near future," as sanguine contributors phrase it. Of course, that Church is to be "practically Unitarian." The attention of readers is directed to the liberal or even radical utterances of some leading divine, or to the purport of some popular book; and as these "make for us," as we say, there is much gratulation of ourselves. The wish, we know, is father to the thought, and we may sometimes be found boasting ourselves of moral victories which, after due estimate, amount to very little. Let us candidly confess our eagerness to prove not only "Paul a Unitarian," but also the latest professor who happens to have fallen under the spell of modern Biblical criticism. After all, we are usually credited with so little imagination and emotional fire that our friends might allow us to indulge in dreams once in a while. The worst that can happen to us is to wake and find ourselves as we were. There may be disappointment, but still recruits come forward from the youthful and hopeful as fast as others retire into the ranks of pessimism. We owe a distinct debt of gratitude to our watchmen on the towers, and especially to those who in the flesh are wrinkled, but in spirit are as young as ever; and if they sometimes prematurely descry relief for those who hold the fort, not without pain and difficulty, we learn how to interpret them. We have only to learn to divest the prophecy of a tinge of its too-alluring rosiness, for it is not a false prophecy at heart. You cannot get a rainbow from your prism unless some sort of light, though it is really light of the soberest day, falls upon the glass.

If we are tempted to indulge in jubilation, we are not without good-natured friends who will help to keep us modest. One of our contemporaries (and a very interesting, though not infallibly accurate contemporary, too,), the *British Weekly*, discounts Mr. HOPPS' remarks about Dr. DODS with a plentiful dose of cold comfort. While Unitarians are boasting about the progress their views are making in so-called orthodox circles, our contemporary says, "it is admitted that the Churches which call themselves Unitarian, and are allowed to be so, were never more feeble, and had never less faith in their outlook. If it were not for endowments many of them would perish altogether. "This," says the writer, "is surely very remarkable;" and here at least we agree with him. It certainly is remarkable that at the moment when there are actually more Unitarian churches and ministers in this country than ever there were, and when new buildings are continually being asked for (and, what is more, being obtained), the Churches are said to be desperately feeble, "never more so." When the naughty wits of the ancient *Spectator* wanted to play a joke on poor ISAAC BICKERSTAFF they said he was really dead, and that whoever went about in his name was an impostor. But they never carried the joke so far as to say the unfortunate bearer of this classic name "admitted" his imposture. The story goes that poor ISAAC, after protesting in vain, actually died in earnest, and then the jokers were probably sorry, much more so than our orthodox friends would be, we fear, if their gloomy prophecies about us and our churches were similarly verified. We may take comfort from the thought that there has been a long series of prophets of evil in the experience of Unitarians from the days of LINDSEY until now, and somehow the fulfilment of their gloomy vaticinations has been deferred from decade to decade.

"Admitted!" Yes; there are some things we must admit. We admit that some thoughtful preachers secure a better salary and greater social applause by declining to call themselves Unitarians, though their theology is so "advanced" that it would puzzle anybody but a theologian by profession to discriminate between it and Unitarianism. We admit that the pressure of fashion is dead against us, and that our pulpit revenues are, in consequence, generally too slender to attract some men whose natural abilities might make Unitarianism popular. There are few intellectual or oratorical giants among us. Half of our pulpits are held by men of but moderate ability. We admit this, and even more. We admit that our people have been less attentive to what we would, without offence, call the advertising side of the Church business than some of their neighbours. They have been reluctant to adopt methods savouring of the "show line." It would certainly be well if they could infuse more heartiness into their worship. Unhappily, the charge is laid on our preachers to wield the sword with one hand while they use the trowel with the other. It may have to be admitted that in valiantly putting both hands to the sword they have done little at times towards building the walls of the city. But when we have made all possible admissions the fact remains that there is a great and prevailing confidence among us that the cause of Liberal Religion is *not* a losing one. We advance slowly it is true, but we advance surely. Thousands of Unitarians, young at heart, whatever their years, will join in repudiating the assertion that they have lost faith in their outlook. They will go on, we are persuaded, to make that outlook still brighter by faithfulness in their respective stations. We shall win yet, and it will be by holding straight on that we shall win.

THE BATTLE OF THE STANDARDS.

IT is not alone in this country that the great battle against a rigid orthodoxy is being successfully waged. The Scottish heretics appear to be fully equalled in audacity by their brethren across the Atlantic. Indeed, it seems probable that definite changes in the Confession will actually be made by the American Calvinists while the cautious spirits beyond the Tweed are still pondering the gravity of the issues before them.

The New York Presbytery has been discussing the revision of the Presbyterian standards, and by a vote of sixty-seven to fifteen has given an affirmative answer to the question submitted by the General Assembly, "Do you desire a revision of the Confession of Faith?" it being understood that the word "revision" is used broadly as comprehending any confessional changes. It has been referred to a committee to report to a subsequent meeting what shape the revision should take. In the debate that took place those who favoured revision took exception in particular to several of the statements made in the third chapter of the Confession, in which the doctrines of predestination and election are set forth in all their naked horror. Dr. HASTINGS, the President of the Union Theological Seminary, offered some resolutions affirming the desirability of the Confession giving clearer and fuller expression to the Biblical doctrine of the love of GOD to all mankind, the free and honest offer of salvation to all men and the high calling of the Church to preach the Gospel to the world. At the same time he recognised the difficulties in the way, and recommended as "safer and less unsettling to the mind of the Church" the formulation of a new and simple expression of the system of doctrine contained in the Confession. This view was supported by the Rev. Dr. GEORGE ALEXANDER, who objected to alter the Confession, as likely to lead to tanglement and confusion, but wanted a creed which should be "an expression of what the Presbyterian Church of to-day really believes." Dr. LOWRIE wanted to know why there should be revision, since the Confession contained nothing stronger than what is to be found in the ninth chapter of Romans. Dr. VAN DYKE, who seems to be fond of sensational titles for his sermons, he having preached on "No Babies in Hell" and "A Heaven full of Little Children," maintained there was need of change. He said, "The Confession says too much about things we know nothing about, and altogether too little about things that we know a great deal about. We do not desire as the expression of our belief to-day a Confession that has to quote one verse six or eight times in order to be consistent, and leaves out of the proof-texts the one that tells us that 'GOD so loved the world that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' We do not want a Creed that places a thousand pounds of emphasis on one particular doctrine, and lets another equally Scriptural doctrine, pass without emphasis. We want a system that presents an even keel. We want a Confession that we can believe and preach. It is an abominable doctrine that we sometimes hear, that we need not preach all that is in the Creed to which we have subscribed. The time has come for a change in our standards, when a pastor is compelled to say to those uniting with his Church, who ask for a copy of the form of belief which the Christian holds: 'No, my friend, do not worry about that now. You are not ready yet to look into the Confession of Faith. You are not strong enough yet.' I have had to do that. Therefore I am in favour of a revision of some kind." Evidently Dr. VAN DYKE feels a need of a radical change. Professor SHEDD opposed revision for, among other reasons, the unworthy one that it "will be a concession to the enemies of the Standards that their aspersions of them are true," and, further, because revision will only reopen old contro-

versies and introduce a period of speculative dispute and disagreement calculated to impair the existing harmony of the denomination. Professor SCHAFF counselled a bolder course. He was for revision of the doctrines of the Confession because they are "inconsistent with the whole spirit of the Gospel, which expressly and repeatedly teaches that GOD is love," and because they "*are no longer believed by ninety-nine hundredths of Presbyterians, nor preached by any.*" A Mr. DAY, an elder of a Presbyterian Church, speaking as a layman, confessed that until this question had come up he had not read the Confession carefully, but that when he did read it he was astounded. "As a compendium of great doctrines it is magnificent; but when I compared it with what I learned from the pulpit, from the Sunday-school, from the home, it did not reflect Bible doctrine. . . . The Confession was brought forth in polemical times; it bears the impress of a time of fighting. It contains statements that were believed two hundred years ago, but which are not believed to-day. Imagine a preacher to-day telling a mother, as he stands by the side of the coffin containing her babe, that the child may have gone to hell. A sense of justice pervades all men, and there is something in that Creed that seems to me unjust." Dr. PARKHURST, who described himself as "a tremendous Calvinist in streaks," wanted a new Creed, and referred to the difficulty he experienced in preaching old sermons. He said he had tried it, and "after struggling and perspiring for an hour or two," he had thrown it aside, and written a new one. A similar difficulty would attend any attempt to revise the Confession. Dr. THOMPSON was somewhat military in his metaphors. He held it to be "absurd to believe or maintain that any known statement of truth can hold its own century after century without emendation or revision." Fort tactics he regarded as sound enough if you only wanted to defend the fort; but if you wanted to go out into the open and attack the enemy it was no use digging entrenchments. "If it is the aim of the Church just to hold some fort or orthodoxy, then let her entrench behind some stereotyped form of words, let her get in some bomb-proof confessional fort and stay there, let her hold herself to the conservatism of sticking it out, let her be satisfied with a merely logical defensive attitude."

And so the debate went on, member after member getting up and pointing out the need for a change. We can readily understand now the feeling of resentment which the publication of "John Ward, Preacher," caused among the Presbyterians, if the sentiments expressed by some of those who favoured revision at all reflect the general opinion among them. If it be true that not above one in a hundred believes the doctrines of the Confession, it is time that in their own interests the Presbyterians should get rid of a document by which they are judged, and towards which they still maintain an outward show of respect. The revolting injustice and cruelty of a creed like this dishonours the Divine Being, and debases those who hold it. There have been forts which did good service in their time, but which are now only fit to be razed to the ground. This is just such a one. One word of advice to our friends, and that is, let them not build another in its place. The work of destruction will only have to be done afresh.

DR. MARCUS DODS is said to believe in "the divinity of Christ," but that may not be saying much, as the following letter by Mr. Page Hopps, in a late number of the *Glasgow Herald*, shows:—"Your report of Dr. Dods' opening address at Edinburgh is most enlightening. It, in fact, clears up everything, and I know not whether most to admire its lucidity or its simplicity. After referring to the great 'essentials' (the doctrines now in the crucible), he says, 'All these doctrines are held with a difference.' That is perfect. Your readers will remember that I interposed this very explanation a few days ago. It will no longer do to say I believe in the divinity of Christ, I believe in the fact of the Atonement, I believe in the Resurrection, I believe in the authority of Scripture, and the like, for 'all these doctrines are held with a difference,' and such a difference! I began this enlightening interchange of thoughts by saying that Dr. Marcus Dods has in the main affirmed all that I ever advocated as a Unitarian, and I am now even more sure of it than I was a month ago. But I do not pursue the subject. I only intended in this note to draw the attention of your readers to Dr. Dods' elucidation of all our difficulties, and to say that I am more than ever with him in also holding all these doctrines 'with a difference.' Allow me to give just one illustration. It is his own. He says:—'Men had come to see that God was not adequately described as a great Sovereign sitting apart from His creation, and ruling it as a governor or judge, but as somehow immanent in all His creatures, and that the Word of God, who became flesh, was the life, and the life of every man.' Precisely. It is a perfect case in point. Dr. Dods might say, 'I believe in the incarnate Word of God,' and that would sound all right. But he holds that 'with a difference'—the Unitarian difference—for it is plain that his 'Word of God,' manifested in the flesh, is the manifestation of God 'in all His creatures' and in 'every man.' *Ex uno disce omnes.*"

NOTES AND NEWS.

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THE Jews are to have an East-end Rabbi.

"BOXING MATCHES"—a very euphemistic description of pugilism—are no longer to be kept in order by policemen in London.

AN Anti-Slavery Conference met at Brussels on Monday. It is expected to last a month.

A MONUMENT to Henry Richard was unveiled on the 15th inst. at Abney Park Cemetery.

MR. HERBERT SPENCER calculates he has written 10,000 pages in forty years.

A CALL of 3s. in the pound has been made on the guarantors to meet the deficiency in the accounts of the Cardiff Church Congress.

THE Polesworth School Board has decided to discontinue the use of the Apostles' Creed, in deference to the wishes of the Nonconformists.

DR. C. SEN, a relative of Keshub Chunder Sen, has joined the George Smith of Coalville Band of Love, and intends on his return to India to form branches there.

PRINCIPAL CAVE is to contribute an article to the *Evangelical Magazine* on the perils to Evangelical Religion arising from the Newer Criticism of the Old Testament.

A "SERVICE for the Dead" was held at St. Barnabas, Pimlico, on Tuesday. Among the anthems was one as follows: "Absolve, O Lord, the souls of all the faithful departed from every chain of iniquity."

THE Bishop of Chester would like to run a really good public-house; also to write a "first-rate" novel. Several other people not so well-known are supposed to share the latter ambition.

DR. JOSEPH PARKER, of the City Temple, London, is to contribute a serial story, entitled, "The History of a Soul; or Robert Elsmere's Contrast," to the new volume of "Great Thoughts."

FINLAND rejoices in a new law by which Christians of any denomination can form organised communities. Non-Christians may not do so, however, nor will they be entitled to the rights of citizens.

STONE implements are said to have been discovered in New Jersey under twelve feet of pre-glacial gravel. If genuine, this is the earliest trace of man in America.

MR. ARTHUR TEMPEST POLLARD, M.A., formerly master at the Manchester Grammar School, has been elected to succeed Dr. Abbott at the City of London School.

SEEING that the "mob" were very well behaved on Lord Mayor's Day a Church paper thinks that more such sights should be allowed them, and suggests a stately ceremonial on the day when the Canterbury Convocation meets.

MESSRS. KEGAN PAUL, TRENCH AND CO., Messrs. Trübner and Co., and Messrs. George Redway and Co., are amalgamating their businesses and forming a public company, the vendors taking £130,000 worth in the shares, &c., of the company.

THE President of the Bible Revision Commission in Germany, Dr. Schroeder, writes to the Marriage Law Reform Association to say that, in that country, they are "completely convinced" that marriage with a deceased wife's sister is not forbidden in the Mosaic law.

DR. DONALD FRASER is quoted as saying that one third of the people identified as the Presbyterian Church of England were not brought up as Presbyterians. He thinks his denomination holds a middle place for those dissatisfied with the Church and with Nonconformity.

"WHAT is known as Liberal Christianity," says the Rev. John Hunter, of Glasgow, "may be weak ecclesiastically, but it is full of 'promise and potency,' and has on its side the greatest and most serious forces of the modern world." He says he has for eighteen years most explicitly disavowed the substitutionary theory of "the sacrifice of Jesus Christ."

THE Obituary of the week includes the names of Mr. David Ward, ex-Mayor of Sheffield; Mr. W. H. Leatham, formerly M.P., for Wakefield; Sir Morton Peto, for many years a staunch supporter of the Baptist cause; the Rev. W. H. Vivian, Baptist minister; Mr. William Allingham, Irish poet and ex-editor of *Fraser's*; Pasteur Bersier, the popular Protestant preacher of Paris, and Mr. Robert Marnach, landscape painter.

SIXTY candidates have passed the final B. Sc. Examination at the University of London, seven of them being ladies. Two hundred and thirty-eight passed the final B.A. Examination, thirty-five being ladies, among them Miss Clara Mabel Wicksteed, daughter of the Rev. P. H. Wicksteed, M.A. About half the successful candidates were private students without recognised tuition, and about one hundred were connected with colleges and similar institutions.

THE *Congregationalist* (American) says that insurance companies will pay 130,000 dollars on Talmage's burnt chapel. It says the new Tabernacle is to be built in a more fashionable neighbourhood, where

there are already eight churches within three blocks. It suggests that if more money is wanted than the insurance companies and the congregation can raise Dr. Talmage should go on a lecturing tour, and in that way procure the funds required.

Mr. Spurgeon, who has just left London for Mentone, has seen his last volume of "Salt-cellars" through the press. As our readers will remember, the great preacher in this work takes proverbs for texts, and preaches sermons of three or four lines on each of them. We can thus give one entire for whom it may concern. The proverb illustrated is "Wealth is timid," whereon Mr. Spurgeon says:—"As soon as a man has a five-pound note in the savings-bank he looks with apprehension upon all changes in politics. He who has nothing feels that a revolution could not make him poorer; and possibly he hopes that if there came a smash he might pick up some of the pieces. Consols are very consolidating."

It is a significant and in its way a pathetic circumstance that while "still terribly weak" Mr. Bradlaugh should feel compelled to exert himself to deny the insinuations of those who would represent him as a changed man, and of those who say that Mr. Mursell once nearly converted him. He only heard Mr. Mursell preach once, he says, and of his sermon he only recollects the words, "My subject next Sunday will be 'Beware of the Dog.'" Quoting a remark of the *British Weekly* that "he (Mr. Bradlaugh) has the earthliest of minds," the patient unbeliever simply replies, "For the sake of his general readers I trust that there are some subjects on which the editor of the *British Weekly* writes with knowledge."

The clergy are signing protests against the Archbishop's jurisdiction in the Lincoln case. And a frightful danger of the future is pointed out in a letter in the *Church Times*:—"The great danger now is lest this assertion of jurisdiction by the Archbishop of Canterbury should itself become a precedent in future. We may be safe in his hands (though not in those of the Privy Council on appeal), but it may happen in times to come, and in these democratic days, that a Prime Minister, the outcome of a Radical, Revolutionary, and irreligious House of Commons, may appoint a man of heretical views to the Throne of Canterbury, and we may see such a Primate exercising jurisdiction over a Catholic Suffragan! Truly a Nemesis indeed." This is to be the punishment of the High Church party for having lauded Bishop Gray to the skies for exercising judicial power over Bishop Colenso in South Africa. "What a desperate muddle we are in," exclaims this candid writer.

Unity has now been reduced in price to a dollar a-year, which is, as near as may be, the price of the *Inquirer*. An announcement was recently made in our contemporary to the effect that some lady friend had subscribed for thirty copies of the paper, which she sent to that number of her townspeople, in the hope of giving it a hearing in the community. That is an example which might well be followed with respect to another paper on this side of the Atlantic, but whose name we are, of course, too modest to mention. There are some other words of our Chicago friend, which we repeat and endorse here, and commend to the responsive attention of our friends. "We are always glad to send to addresses recommended by our friends, and there are few forms of missionary work that promise so much for the labour and money expended. If you can help pay for the samples that go to the names you send us, we shall thank you for that, but if not, please send the names in any case, and the copies will be sent, for some choose to help by sending money to be used in this way."

An extraordinary service took place recently at Salisbury Cathedral. It was a service "for the commemoration of founders, worthies, and benefactors of the Cathedral Church of the Blessed Virgin Mary of Salisbury." The details of the procession may here be spared. But the form of the service—the like of which, a local paper says, has not been known since the time of Queen Elizabeth—deserves a note. It included a "Bidding Prayer," which would occupy nearly a page of this paper, naming all the bishops, kings, princes, noblemen, and divers others that have been more or less connected with Salisbury Cathedral from its earliest days. A specimen will suffice. "Let us praise God. . . . also for the Kings and Queens of England who have been patrons and benefactors of this Church, and have worshipped here and learnt the Word of God, such as were William Rowse, Harry the First, Stephen, Harry the Second, Richard the First, John, Harry the Third, Edward the First, Edward the Second, Edward the Third, Edward Prince of Wales, which gave much good to the table of the high altar, Richard the Second, Harry the Fourth, Harry the Fifth, Harry the Sixth, Edward the Fourth, Henry the Seventh, Henry the Eighth, Edward the Sixth, Mary the First, Charles the Second, George the Third, giver of the organ now in St. Thomas's Church." As people are nowadays so impatient of long sermons, we almost wonder that somebody did not suggest that this long prayer should be "taken as read," and then some of the recollections evoked by the above list of saints might have slept.

CHURCHES AND SOCIETIES.

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(Secretaries and others are particularly requested to send their reports —which should be as brief as convenient—not later than Tuesday, otherwise such matter must be condensed or postponed.)

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PROTESTANT DISSENTING MINISTERS OF WARWICKSHIRE.

The monthly meeting of Ministers connected with the Unitarian and Free Christian Churches of Warwickshire and neighbourhood was held on the 11th inst. in the Unitarian Meeting House at Oldbury.

After the routine business had been transacted a letter of resignation of membership—in consequence of leaving the district—from the Rev. Harold Rylett, was read. On the motion of Dr. Crosskey, seconded by the Rev. Joseph Wood, the following resolution was unanimously adopted:—"That this meeting of ministers, in receiving with great regret the resignation of the Rev. Harold Rylett, desires to put on record the high estimation in which he is held by his brother ministers, and to express their warmest wishes for his future prosperity."

The Rev. J. Hall, of Kidderminster, then read a Paper on "The Educational Ideal—What?" He advocated religious instruction day by day in the schools. He should prefer his child to learn the Ten Commandments, even mixed with Orthodoxy, rather than that he should grow up in ignorance of religion. They wanted a religious instruction free from dogma, and he advocated free education on denominational lines, such as was found in the North of Ireland, where every sect could train their children according to their own ideas of doctrine.

Dr. Crosskey contended that the existence of the denominational system in this country was injurious to education, and if it was swept away the intelligence of the people could be uplifted 100 per cent. by better educational methods. Since the introduction of the Education Act crime had steadily diminished among the juvenile population. He referred to the state of things existing in country districts where they still had religious instruction, and asked if anyone could say they were more uplifted by these means. He agreed there was a great need for religious education, but the question was how to achieve it? He did not believe in drilling into children about Jewish Kings and calling it religion. Let them call it a lesson if they liked, but not religion. Let them try to do their work in their churches, and they would have a religious people—(cheers).

Mr. George St. Clair remarked that a child soon learnt that it had to maintain itself unless it was born with a silver spoon in its mouth, and that would soon be melted down when the Socialists came in—(laughter). All the education they gave their children was so much power either for good or mischief. He thought it was a melancholy confession of Dr. Crosskey that the Board-schools had not any ideal.

The Revs. J. H. Smith and Joseph Wood also spoke. The latter said he went further than Dr. Crosskey, and said the result of the School Board system amply justified the way they were working out the education of this country. In 1870 there were 25,000 convictions of juveniles for crime, but last year there were only 5,000. It was not only that the juvenile crime was less, but crime of all sorts. The statistics of the department showed that year by year since 1870 crime had decreased during the time the system of secular education had been coming to the front. He believed that knowledge in itself had a moral character, and the more light they had the better in every respect.

The Revs. J. Harrison and F. T. Reed having spoken, the Rev. H. McKean, moving a vote of thanks, remarked that while Mr. Wood and those who agreed with him might think it monstrous to ask them to contribute to all kinds of creeds, they must not forget that the Catholics thought it monstrous to take their money for any kind of teaching which was not religious.

The Rev. H. Eachus seconded, the resolution being carried, and Mr. Hall briefly replied.

Subsequently dinner was provided at the Talbot Hotel. Among those present were the Rev. J. Edwin Odgers, M.A. (Principal of the Unitarian Home Missionary College, Manchester), Dr. Crosskey, the Revs. J. Wood, George St. Clair, P. Prime, W. Tranter, Nicholson, and F. T. Read (Birmingham), J. Harrison (West Bromwich), G. H. Smith (Wolverhampton), J. Crossley (Stourbridge), James Hall (Kidderminster), H. Eachus (Coseley), Dunbar (Evesham), E. Turland (Cheltenham), A. W. Timmis (Stourbridge), Howard (Tamworth), Messrs. Spencer, J. Swallow, J. Swallow, jun., J. Hartland, G. Wood (architect), A. Round (builder), W. Morgan, A. Morgan, &c. Several

toasts were proposed, and addresses delivered by the Revs. J. Wood, G. St. Clair, J. E. Odgers. and Dr. Crosskey.

MIDLAND SUNDAY SCHOOL ASSOCIATION.

THE annual autumnal conference of this Association was held at the Free Christian Church, Lower Fazeley-street, Birmingham, on Saturday, Nov. 9, Mr. W. H. NIGHTINGALE, of Handsworth, presiding. There were present the Rev. R. T. Nicholson, Miss Kenrick, Miss Russell, Messrs. Tranter, Skirrow, and Kimberley, Church of the Messiah ; the Rev. F. T. Reed, Miss A. Nicholas, Mr. W. C. McStocker, Fazeley-street Church ; the Rev. William Mellor, Mrs. Mellor, Mrs. J. Cross, Messrs. G. Davis, S. T. Cross, and W. H. Derrington, Newhall-hill Church ; Messrs. H. Parker, R. A. Clarke, J. S. Swann, and John A. Grew (hon. sec.), Old Meeting Church, Birmingham ; the Rev. H. Eachus, Miss Eachus, Messrs. E. Eachus, and J. Purcell, Coseley ; the Rev. J. Crossley (vice-president), Cradley ; Mr. Cave, Kidderminster ; the Rev. T. Howard, Tamworth ; the Rev. J. Harrison, Mrs. Harrison, Miss Harrison, Mr. W. H. Nightingale (president), and Mrs. Nightingale, West Bromwich ; Mr. H. E. Perry, Wolverhampton, and many others.

Letters of apology for absence were received from the Rev. George Heaviside, the Rev. Henry McKean, Mr. H. New, junr., the Rev. George E. Evans, and the Rev. W. J. Clarke.

After tea a Paper was read by the Rev. WILLIAM MELLOR on "The Church and the School : their relation to each other—an old problem in new conditions." He advanced two preliminary propositions :—*(a)* "That the School and the Church were one—the two equal, or unequal parts, of one whole." *(b)* "That the work of each in itself, and the work of both together, was to make good Church members and good Christian members of society." The problem was, how could the school help the Church and the Church the School to realise aims thus indicated ? The new conditions affecting this problem might be brought under two heads. There was the class of new conditions brought into existence by that new social and economic era into which they were passing more fully from day to day ; and there was the class of new conditions which had been created by the new theological and religious reformation which had not only come to the birth, but had grown up to a strong and healthy childhood. Having discussed these new conditions in the old problem, he said that all sorts of men —professors of political economy and sociologists, theologians, and religious reformers—must bring their several departments up to date. They must see that while social movements were the outcome of the general law of progress they had also vital connection with the religion of Jesus Christ, being really the outcome of his spirit of human brotherhood and Divine Fatherhood, and of that spiritual religion of his that entered into every part of the life. Any ignorant thought that the new social era in the new religious reformation was in any way alien to the ethics or the religion of Jesus would be fatal to all attempts they might make at a right solution of the old problem in its new conditions. On the social side they would find the heart of their work in showing that, the new social uprising of the masses, being the outcome of the ethics of Christianity, they had in Christ their best inspirer, the best leader, and their best ideal. On the religious side, he would illustrate their special work by reference to what they had to do in the way of Biblical education. Speaking generally, and not in exclusive reference to Unitarian or Free Christian Churches, what the question of the Church was in the Reformation of the sixteenth century, viz., the central point of the whole movement, the question of the Bible was in the nineteenth century reformation with which they had to deal. They had to help their young people to understand the real meaning and drift of that great central fact. Some might think his was an ideal not easy of attainment. He admitted that, but he remembered that there was no worthy ideal that either school or Church or man could aim at which was easy of attainment. The Church that did not seek or did not own that it was bound to help the school to meet the demands of the new day was not in the reckoning at all, so far as he and his theme were concerned ; neither was the school that was itself merely a secular or isolated institution. On the other hand, he had almost boundless faith in the Church that did and would help the school to fit its scholars for Church membership, and for the Christian life in connection with the new order of things, sociological and theological ; and in the school that was ready to do its part faithfully and well in the same direction.

A discussion followed.

SHORT REPORTS.

CIRENCESTER.—On Thursday, Nov. 14, the annual soirée took place, which proved a most pleasant and successful gathering. It was the 241st anniversary of the chapel, and the twenty-third of the Rev. H. Austin's ministry. The ladies' committee, under the direction of Mrs. Austin, did good work. After excellent refreshments the meeting was sustained by hearty and rousing addresses from the Revs. E. Turland, H. Hill, Messrs. W. Smith, J. Coates, F. Bennett, Down, Ampsey, and others. The singing of the school children and choir was under the leadership of Miss Gibbons.

FOREST GATE, E.—On Monday evening, the 11th inst., the second of the courses of week-night lectures was given, and in every sense it was a good meeting. Not only was the attendance, seventy, larger than the first, but a much greater interest was shown. The lecture, which was delivered by Mr. Tinkler, was upon "Eternal Torment : Was it taught by Jesus Christ ?" The Rev. T. B. Evans, M. A., presided. On Monday, the 18th, the third lecture was given by Mr. Tinkler, eighty being present. One noticeable feature of these lectures, and one which we may consider as being a good augury, is that many of the strangers who were at the first lecture have attended the second and third lectures. The subject of the third lecture was "The Atonement : What does it mean ?" Mr. Henry Jeffery presided. On Sunday, the 17th, Mr. Tinkler commenced the first of a series of sermons on the Book of Job. There was a very large attendance—close upon 100—and at the close of the usual evening service a recital of sacred music, interspersed with readings, anthems, and solos, took place. This is the third recital we have given, each previous one having not only drawn numbers to our place of worship in the evening, but on the Sundays following.

IDLE.—The ladies connected with the Unitarian Church at Idle gave a second tea on Saturday, Nov. 16, the proceeds of which will again go to the funds of the sewing class. The Rev. A. Buckley, of Elland, gave a much appreciated lecture, illustrated by diagrams, on "Air and its Relation to Health." Mr. Buckley has supplied the pulpit since Sept. 8, in consequence of the illness of the Rev. J. W. Braithwaite, who, we are glad to say, has so far recovered as to be able to resume his ministerial duties on Sunday next.

KIDDERMINSTER.—The annual congregational meeting was held on Tuesday, Nov. 12, Mr. A. Cowell presiding. The Chairman expressed the general sorrow at the great loss the congregation had sustained in the recent death of Mr. George Hopkins, their chairman and treasurer. The accounts and balance-sheet were then submitted, showing only a small deficit, notwithstanding many serious losses by death and removal. The officers for the year were elected, with Mr. Charles Isaacs as treasurer and chairman, Mr. Albert Cowell, jun., and Mr. Harry Jones as wardens, and a strong social committee. The day-school committee was re-elected, with the addition of Miss Cowell and Mr. A. G. Hopkins. Votes of thanks to the retiring Warden, Mr. W. H. Hodgson, B.A., to the choir and the organist, Miss C. Badland ; to Mrs. W. H. Hodgson for presiding at the organ on various occasions, and to Mr. T. Brimfield as choir leader. The Chairman announced that Mrs. William Talbot was about to put a stained glass window in the chapel, in memory of her late husband, the subject being "The Sower," and that Miss Stooke would give windows for the chancel. The minister, the Rev. J. Hall, addressing the congregation, congratulated them upon the enthusiasm of that meeting, and expressed the utmost hope and confidence for the welfare of the congregation. A vote of thanks to the chairman brought the meeting to a close.—A course of Sunday evening lectures is in progress, which have much improved the evening congregations ; and tracts granted by the B. and F. U. A. are distributed at the doors. In addition to the Ladies' Sewing Society, Guild of the Good Shepherd, Mothers' Meeting, Girls' Club and Sunday-school, with nearly 350 scholars, a children's Guild has been established for scholars under the age of sixteen, in which classes in language, science and art, carving, carpentry, needlework, &c., will be taught. On Nov. 7 a magic-lantern entertainment was held for the purpose of raising funds, when 250 children assembled. The Guild held its first meeting last Tuesday evening, when arrangements were completed, and the young folks look forward with pleasure to Dec. 5, when work will begin. The motto of the Guild is *Spero Meliora*, and the badge an anchor.

LONDON : ESSEX CHURCH.—The local paper comments on the remarkable fact that the masculine element largely characterises the congregations here, attributing it to the intellectual tone of Mr. Walter's discourses, of one of which it gives a lengthy abstract.

LONDON : GEORGE'S-ROW.—The Rev. F. Summers writes :—Will you allow me to appeal to kind friends for their assistance for the poor of the Mission ? I shall be glad of help for the Poor's Purse, new or cast-off clothing, books, toys, &c., which may be sent either to the Domestic Mission, George's-row, St. Luke's, E.C., or to 1, Fassett-road, Dalston, N.E. Our district is exceedingly poor, and the institutions of the Mission are reaching a large number of families.

LONDON : WANDSWORTH.—A Parliamentary debate, attended by about sixty persons, was held on Monday in connection with the Social and Literary Union. Mr. Hugh James acted as "speaker," and Mr. H. Barnes as "clerk of the house." Mr. P. H. Thomas moved a resolution in favour of the establishment of a tribunal to arbitrate in labour disputes, and so avert strikes. Messrs. Bryant, Fenton, Capleton, Harvie, Roffey, Duval, Dalton, Lyon, and Knight took part in the discussion. The resolution, after amendment, was carried without a division. The evening services have been very largely attended this month. The Rev. W. G. Tarrant is giving a course of sermons on "Great Teachers and Great Teachings of Christianity."

LOUGHBOROUGH.—In connection with the Victoria-street Band of Hope the first social evening was held in the above schoolroom on Saturday, Nov. 16. Tea, coffee, and fruit was served at intervals. Mr. Councillor W. Moss occupied the chair, and was supported by Rev. E. D. Priestley Evans and other officers of the society. There was a very good attendance of friends, and an excellent programme was very well rendered. The number of members is still increasing.

MANCHESTER.—The third of the Services for the People was conducted on Sunday last, in the Hulme Town Hall, by the Rev. Dendy Agate, B.A., who chose for his subject "Turning to the Right." The service was impressive and devotional in character, and the simple and eloquent words of the preacher evidently found response in the hearts of his hearers. The choir, conducted by Mr. George Little, was from the Gorton and Moss Side Churches, and Mrs. Vernon Heywood sang the solos with great sympathy and taste.

MANCHESTER : MOSS-SIDE.—The Rev. C. Roper is giving a series of "Straight Talks," on Sunday evenings. The circular inviting visitors says : "Come and sit where you please, and join heartily in the singing." We are glad to hear the invitation is largely accepted.

NEWCASTLE.—On the 14th inst. the Rev. F. Walters gave a lecture on "Robert Burns" to an audience which crowded the church and included several ministers of other denominations. The lecture had been previously delivered to the Mutual Improvement Society, and was re-delivered by special request. Councillor Carse presided.

NEWARK : TWENTY-SEVENTH ANNIVERSARY.—The anniversary sermons were preached on Sunday last by the Rev. Edgar J. Fripp, of Mansfield, his subjects being "Tossed on Life's Sea" and "The New Unitarianism." On Monday a

tea and social meeting was held in the schoolroom, which was crowded by members of the church and their friends. The Rev. Walter Lloyd took the chair, and proposed a vote of thanks to Mr. Fripp for his services. He regretted the absence from the meeting, through ill-health, of Mr. S. D. West, who read a sermon of Dr. Channing's at the second Unitarian service held in Newark in 1862. Mr. Noddall seconded the resolution in a very interesting speech, in which he described the great advantages Unitarian ministers had in being unfettered by any authority, and in being free to explore the whole universe of truth. He thanked Mr. Fripp heartily for his interesting and encouraging sermons. The Rev. E. Fripp, in acknowledging the resolution, assured the congregation of the pleasure he had in visiting Newark, and of the fraternal feeling felt towards them by his congregation at Mansfield. He then ably described the growing tendency in all churches to return to a more natural and humane religion, in which the Unitarians had led the way, being followed by the Nonconformists, and they in their turn by the Established Church. The addresses were followed by an excellent entertainment, in which Miss K. Saunders, Mrs. Bradley, Mr. Holmes (organist of the Roman Catholic Church), Mr. Horspool, the Rev. W. Lloyd, and the choir took part. A vote of thanks to the performers was proposed by Mr. Councillor Saunders and seconded by Mr. J. Longdon. This was acknowledged in a short and friendly speech by Mr. Horspool (who is superintendent of the Congregational Sunday-school), and the proceedings terminated.

OLDHAM.—Last Sunday, Nov. 17, was the chapel anniversary. The Rev. C. C. Coe, of Bolton, preached two impressive sermons to large congregations. In the afternoon a cantata, "The Ruler's Daughter," was rendered by the choir. Altogether it was a most successful day.

SCARBOROUGH.—The third of the course of weekly lectures in connection with the Scarborough Mechanics' and Literary Institute for the season of 1889-90 was given on Monday evening to a good audience by the Rev. S. Fletcher Williams, whose subject was "Thackeray: The Man and the Novelist." The lecturer was heartily received, and the lecture frequently applauded.

SCOTTISH SUNDAY-SCHOOL UNION.—The annual autumn conference of this Union was held in St. Vincent-street Church, Glasgow, on Friday evening, Nov. 15. There was a small attendance, but those present showed much interest in the object of the meeting. After tea a Paper was read by the Rev. Henry Williamson, of Dundee, on "The Sunday-school Teacher." He said religious work was needed in our schools, and the teacher should be, above all, a religious man. Religious instruction was requisite, and the best manual was the Scriptures. Many found the work difficult, and there was great need for the issue of a Sunday-school teachers' guide. The teacher should also try to bring his scholars to the Church services, instead of leaving them to that promenading of the streets, now so common. In the discussion which followed, Messrs. A. T. Reed, Horton, and Wood took part. The Rev. W. L. Walker expressed his strong agreement with what Mr. Williamson had said regarding the qualification of the teacher. If a man did not *feel* the power of religion in his own experience he could not effectually teach others. There was great need for the rational teaching of the Bible, especially in view of the instruction given in day schools. Miss Horton said that, as visitor, she found the Bible largely used in all our schools. Mr. Garriock said that they should raise the standard, that they might be induced to reach up to it; to lower the standard would not be a good thing. The Rev. A. Lazenby also spoke. Mr. Williamson was cordially thanked for his Paper, and the annual business meeting of the Union was then proceeded with.

TROWBRIDGE.—A very successful bazaar was held in the Town Hall on the 13th inst., in aid of the church funds. Much enthusiasm was displayed by a host of workers. The Rev. E. P. Hall said they had been helped by members of every Christian congregation in Trowbridge, and by people of all shades of politics. Mrs. Fuller, wife of the M.P. for West Wilts, opened the bazaar. Mrs. E. P. Hall and Mrs. S. Long acted as secretaries. Over £120 was realised.

OBITUARY.

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THE REV. WILLIAM SHARMAN.

WE have to record, with deep regret, the death of the Rev. William Sharman, which occurred on the 15th inst., at his residence, Parkfield, Fulwood, near Preston, after a somewhat protracted illness. The deceased gentleman was the son of Yorkshire parents, his aged mother having survived her son, who was born Feb. 29, 1841. His father, John Sharman, was a Methodist class leader and preacher who suffered expulsion from his society on account of the zeal he exhibited for Methodist Reform. William, who was a weakly, studious boy, began to preach among the Methodist Free Churches while still a youth, and after studying under the Rev. Dr. Stacey, of Ranmoor College, Sheffield, entered the New Methodist ministry. In 1861 he was appointed to a travelling preachership connected with the Methodists in Birmingham; but after two years, including a short residence at Malvern, he became minister of the Unitarian Church, Aberdeen. While here (1863-7) Mr. Sharman further pursued his studies at the University. His ministry at Aberdeen is notable for the characteristic stand he made upon the right of public speaking in the streets. After suffering much obloquy he succeeded in bringing the authorities to acquiesce, and the right to preach in the streets of Aberdeen has been maintained ever since. In 1867 he took charge of Chapel-lane Chapel, Bradford; but his passion for political liberty soon led him to take part in the agitation which culminated in the Hyde Park riots. In 1868 he went to Washington, and after a short ministry there accepted the pastorate of Lawrence, Kansas. Interesting himself in American politics he left the pulpit for awhile, and edited a newspaper in Texas. In 1873 he married the daughter of Professor Russell, of Cornell University, and a relative of Dr. W. E. Channing. In 1874 he returned to this country, and in the following year accepted the pastorate of the Treville-street Unitarian Church, Plymouth. Here he remained till 1883. The *Western Morning News* says:—"During his residence in the West of England Mr. Sharman was a conspicuous figure. Gifted with great shrewdness and powers of utterance, accompanied by indomitable persistence and energy, he for a time played an important part in local politics. As a member of the Board of Guardians he was a determined opponent of all that he regarded as abuse, and created no small stir in that body. His voice was frequently heard in the Guildhall, the Mechanics' Institute, and the Athenæum. Even those who dissented both from his conclusions and methods respected his zeal, warmheartedness, and apparent sincerity."

On leaving Plymouth he was presented with a gold watch by some of his admirers. In the course of a short interval which occurred before his again—and for the last time as it proved—resuming ministerial labours he devoted himself to political work, especially in regard to the oaths question, in which he warmly supported Mr. Bradlaugh. In 1884 he became minister of the Unitarian Church, Preston, and remained in that capacity until his death. The *Lancashire Evening Post* says:—"How faithfully and well he has fulfilled his ministerial office those who knew him most intimately know best. His sermons were earnest, scholarly, and eminently helpful, dealing with the practicalities of everyday life, exhorting to uprightness, fixity of principle, self-sacrifice, honesty, neighbourly duty, and a lofty realisation of social and political responsibility." He took a warm interest in Irish politics, being an ardent Home Ruler, and it was when visiting a friend in Ireland, about a month ago, that his illness was fatally aggravated. He preached his last sermon a fortnight ago. The Rev. William Binns, who now occupies the Plymouth pulpit, referring to his death on Sunday morning said he "was a man who always went the way the Lord sent him, just by being true and faithful to his own best and highest instincts. This often caused temporary disagreements, sometimes amounting to quarrels, between him and those who might be called his political friends. But nobody who quarrelled with him ever lost a particle of respect and admiration for him as a man. . . . Our own section of the Christian Church has lost in him a brave spokesman of the truth, and political and social reformers have lost a champion ever ready to spend, and to be spent, in the service of our common humanity."

The funeral, which was conducted by the Rev. C. C. Coe, of Bolton, took place at Preston, on Tuesday. Among those present were the Revs. J. Kirk Pike, E. Hall, P. M. Higginson, G. Ride, J. Ellis, E. Allen, S. Thompson, J. C. Pollard, H. Harris, W. T. Stonestreet, J. T. Ferrier, R. S. Clarke, Alderman Walmsley, and other local gentlemen. Delegates attended from the Liberal Association, and from the Michael Davitt branch of the National League, who brought an address of condolence and a large wreath.

The deceased gentleman leaves no children; but his wife survives him.

We may fitly close this memoir with the words of the Rev. J. C. Street, of Belfast, who, in alluding to Mr. Sharman's death on Sunday, said:—"His loss will be widely felt. He was a brave, conscientious, and devoted man. Leaving the Wesleyan body many years ago for conscience sake, he came to our Free Church with youthful energy and enkindling enthusiasm. He followed the leadings of God's Spirit, and never stopped to inquire whither he was going. From the first day to the last I believe he never faltered or flinched in any great crisis. To see a truth was with him a command to speak it. He never hesitated, though he had to be brought into painful relations with the foes of progress, and sometimes with the friends. No other man's conscience could rule his. When he saw what was to be done he did it. Such a man could not help but be in the front of many a fight, nor could he help but be misjudged and misrepresented. But he was a power for good, and was always to be counted upon in every struggle for the right. Our Church has lost one of its brightest ornaments; the world has lost one of its most self-sacrificing workers; and, if I may be permitted to say it, I have lost a true and faithful friend. I intrude not here into his beautiful home-life, and the sanctity of that affection that bound him and his faithful wife in sweetest bonds—I only tell of the great loss we all sustained when the hero-soul of William Sharman passed away from us. But we live not for time only. Eternity opens its hospitable gates; we shall all pass on; the loss will be over, and the reunion shall be final and complete."

LIBERAL Theology and the Christian public in general, as well as the Presbyterian Churches of England, have sustained a decided loss in the death of Professor Elmslie, who died last Saturday at the early age of forty-one. His tendency was distinctly towards a broad and liberal interpretation of the Bible and of Christianity, and there was every reason to believe that this tendency would strengthen and give rise to continually bolder utterances. He had a graceful and pleasant style; his severe, but by no means ill-natured, criticism of Renan is perhaps the most readable little pamphlet of all the series in which it appears.

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OUR CALENDAR.

SUNDAY, NOVEMBER 24.

☞ It is requested that notices of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

LONDON.

Bedford Chapel, Bloomsbury, 11 A.M. and 7 P.M., Rev. STOPFORD BROOKE.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. G. CARTER.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. W. M. AINSWORTH.

Croydon, Free Christian Church, Wellesley-road, 11 A.M. and 7 P.M., Rev. C. J. STREET, M.A.

Essex Church, The Mall, Notting-hill-gate, 11 A.M., and 7 P.M., Rev. W. CAREY WALTERS.

Hackney, New Gravel Pit Church, Chatham-pl., Paragon road, 11 A.M. and 7 P.M., Rev. J. T. WHITEHEAD.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. WALTER LLOYD, of Newark.

Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. CLEMENT PIKE.

Little Portland-street Chapel, near Oxford-circus, 11.15 A.M., Rev. J. TREVOR, "The Forward Movement in the Churches," and 7 P.M.

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. H. GOW, B.A.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Dr. MUMMERY.

Richmond, Unitarian Christian Church, Channing Hall, Friar's-lane, 11 and 7, Rev. SILAS FARRINGTON.

Stamford-street, Blackfriars-road, 11 A.M. and 7 P.M.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green Assembly Rooms, 7 P.M., Rev. T. W. FRECKELTON.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.

BOURNEMOUTH, Conservative Club Assembly Room, St. Michael's Rise, 11 A.M., Rev. G. H. VANCE, B.D.

BRIGHTON, Christ Church Free Christian, New-road, North-st., 11 A.M. and 7 P.M., Rev. ALF. HOOD.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. R. COWLEY SMITH.

CAMBRIDGE, Devonshire Rooms, Green-street, 7 P.M., Rev. H. W. CROSSKEY, LL.D.

CHATHAM, Unitarian Christian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. F. ALLEN.

CHELTENHAM, Bayshill Church, 11 A.M. and 7 P.M., Rev. EPHRAIM TURLAND.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. HENRY RAWLINGS, M.A.

MANCHESTER, Platt Chapel, Rusholme, 11 A.M. and 6.30 P.M., Rev. CHAS. T. POYNTING, B.A.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. S. FLETCHER WILLIAMS.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. CHAS. H. WELLBELOVED.

TORQUAY, Free Christian Church, Bannercross Hall, 11 A.M. and 6.30 P.M., Rev. FRANK SHAW.

NOTICE.

*** Calendar Advertisements inserted as above, 10s. a year, prepaid. Additional matter 4d. per line. Single Advertisements 6d. per line.

DEATHS.

BAKER—On Nov. 20th, Thomas Baker, Barrister-at-Law, of Kingscote, Wokingham, aged 70.

CAUSTON—On the 17th inst., at her residence, Folly House, near Braintree, Essex, Sarah Ann Causton, in her 51st year.

SHARMAN—On the 15th inst., at Parkfield, Lower Bank-road, Fulwood, Preston, the Rev. William Sharman, aged 48 years.

ETHICAL SOCIETY, Essex Hall, Strand, Nov. 24, 7.30 P.M., Mrs. SOPHIE BRYANT, D.Sc., on "Aristotle's Ethics."

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OLD SHIRTS made as good as NEW, with best materials in Neck Bands, Cuffs, and Fronts, for 14/- the half-dozen.

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TABLE CLOTHS, 2 yds. square, 2/11 each, 2½ yds. by 3 yds., 5/11 each. *Samples post free.*

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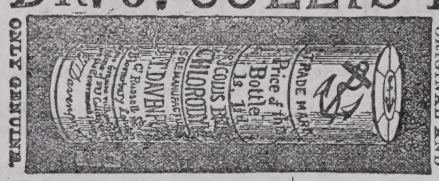
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DR. J. COLLIS BROWNE'S CHLORODYNE.—Dr. J. C. BROWNE (late Army Medical Staff) DISCOVERED a REMEDY to denote which he coined the word CHLORODYNE. Dr. Browne is the SOLE INVENTOR, and, as the composition of Chlorodyne cannot possibly be discovered by Analysis (organic substances defying elimination), and since the formula has never been published, it is evident that any statement to the effect that a compound is identical with Dr. Browne's Chlorodyne *must be false.*

This Caution is necessary, as many persons deceive purchasers by false representations.

DR. J. COLLIS BROWNE'S CHLORODYNE.—Vice Chancellor Sir W. PAGE WOOD stated publicly in Court that Dr. J. COLLIS BROWNE was UNDOUBTEDLY the INVENTOR of CHLORODYNE, that the whole story of the defendant Freeman was deliberately untrue, and he regretted to say it had been sworn to.—See *The Times*, July 13th, 1864.

DIARRHŒA, DYSENTERY. GENERAL BOARD of HEALTH, London, REPORT that it ACTS as a CHARM, one dose generally sufficient. Dr. GIBBON, Army Medical Staff, Calcutta, states: "2 DOSES COMPLETELY CURED ME of DIARRHŒA."

From SYMES & Co., Pharmaceutical Chemists, Simla. *Jan.* 5, 1880.

To J. T. DAVENPORT, London.

DEAR SIR,—We congratulate you upon the widespread reputation this justly-esteemed medicine has earned for itself all over the East. As a remedy of general utility, we much question whether a better is imported, and we shall be glad to hear of its finding a place in every Anglo-Indian home. The other brands, we are happy to say, are now relegated to the native bazaars, and, judging from their sale, we fancy their sojourn there will be but evanescent. We could multiply instances *ad infinitum* of the extraordinary efficacy of DR. COLLIS BROWNE'S CHLORODYNE in Diarrhœa and Dysentery, Spasms, Cramps, Neuralgia, the Vomiting of Pregnancy, and as a general sedative, that have occurred under our personal observation during many years. In Choleraic Diarrhœa, and even in the more terrible forms of Cholera itself, we have witnessed its surprisingly controlling power.

We have never used any other form of this medicine than Collis Browne's from a firm conviction that it is decidedly the best, and also from a sense of duty we owe to the profession and the public, as we are of opinion that the substitution of any other than Collis Browne's is a deliberate breach of faith on the part of the chemist to prescriber and patient alike.—We are, Sir, faithfully yours, SYMES & CO., *Members of the Pharm. Society of Great Britain, His Excellency the Viceroy's Chemists.*

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DR. J. COLLIS BROWNE'S CHLORODYNE rapidly cuts short all attacks of EPILEPSY, SPASMS, COLIC, PALPITATION, HYSTERIA.

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ASSOCIATION SUNDAY.

The Executive Committee of the British and Foreign Unitarian Association acknowledge, with thanks, the following Congregational Collections received up to November 20. The nine standing first in the list were sent up early in the year, from January to April. The next four date from May to October. The rest were made on or near the second Sunday in November, which it is hoped will be generally taken by our Congregations as the fixed date for Association Sunday.

	£	s.	d.
Congleton	1	2	0
Manchester:—Strangeways	3	18	7
Norwich	2	12	0
Aberdeen	1	2	6
Hull	3	3	10
Oldham	6	5	0
Bristol	7	14	6
Lydgate	0	11	10
Aberdare:—Old Meeting	1	6	0
London:—Wandsworth	2	10	0
Boston	1	0	6
Sheffield:—Upper Chapel	16	11	9
Lancaster	5	0	0
London:—Stamford-street	2	3	9
Croydon	5	5	6
Stoke Newington Green	3	12	0
Essex Church	23	7	0
Brixton	18	18	5
Hampstead	19	4	6
Islington	11	12	6
Capel-y-Fadfa	1	5	4
Llwyn-rhyd-owen	1	0	10
Llandyssul	1	5	0
Whitchurch	1	1	6
Portsmouth:—High-street	2	0	0
Burnley	1	10	6
Liverpool:—Hope-street	15	15	3
Sidmouth	1	3	1
Merthyr Tydfil	2	14	8
Coventry	1	10	0
Royston	2	15	5
Middlesbrough	1	13	8
Cardiff	2	10	0
Rivington	2	17	6
Bridport	4	14	0
Hastings	2	0	6
Hinckley	2	12	7
Caeronen	0	10	0
Kendal	1	10	0
Doncaster	1	0	0
Stannington	1	5	6
Pant-y-de-faid	1	9	6
Capel-y-Groes	0	18	11
Leicester:—Great Meeting	17	0	10
Loughborough	1	9	5
Chatham	2	14	4
Newbury	1	1	0
Derby	1	10	0
Stroud	0	15	6
Carlisle	1	10	0
Billingshurst	0	14	0
Cirencester	0	12	0
Mountpottinger	1	7	5

HENRY IERSON, Secretary.
Essex Hall, Essex-street, Strand, London.
November 20, 1889.

HIGHGATE NEW UNITARIAN CHURCH BUILDING.

(Corrections of the last week's published list.)

	£	s.	d.
Mr. C. Woolnough	1	1	0
Mrs. G. Crompton	1	0	0
Mr. W. Spiller	10	10	0
Mr. W. McMurray	5	0	0
A Friend (Miss A.)	1	1	0
Mr. C. C. Chancellor	0	5	0
The Misses Pritchard	2	2	0
Mr. C. H. James	3	3	0
Mr. Wm. Tate	2	2	0
Deptford Sunday-school children	0	3	6

Additional subscriptions will appear from time to time. Cheques, &c., to be sent to F. WITHALL, Esq., Red Gables, Crouch End, London, N.

Promises to the Rev. R. SPEARS, Arundel House, Highgate, London.

JOHN POUNDS' HOME & MISSION, PORTSMOUTH.

	£	s.	d.
Amount already acknowledged	59	8	6
Mrs. Carrell, London	1	1	0
E. Cooper, do.	0	7	6
Miss Hall, do.	0	10	0
Mr. J. Troup, do.	1	0	0
Miss Warren, do.	1	0	0
Misses Garrett, do.	1	0	0

LONDON DOMESTIC MISSION SOCIETY, NEW CAPLAND-STREET MISSION (late NORTH-STREET, EDGWARE-ROAD).

The Committee earnestly appeal for additional Donations to enable them to open the New Mission premises free of debt. £2,500 are needed to accomplish this purpose.

DONATIONS ALREADY PAID OR PROMISED.

	£	s.	d.
A Friend	100	0	0
Ainsworth, Rev. W. M.	10	0	0
Aikin, C.	5	0	0
Aikin, Miss	1	1	0
Anthony, Miss H. H.	5	5	0
Baily, W.	20	0	0
Bruce, Mrs.	25	0	0
Buckton, Mrs.	50	0	0
Brabner, J.	5	0	0
Bridgett, Miss	1	0	0
Bristowe, G. L.	25	0	0
Booth, Miss H. E.	5	0	0
Booth, Chas.	5	0	0
Carpenter, Rev. J. E.	50	0	0
Carpenter, W. Lant	5	0	0
Clarke, T. Chatfeild and H. Chatfeild	25	0	0
Cobb, T. P.	10	0	0
Cobb, Misses	5	0	0
Colfox, Mrs.	5	0	0
Enfield, Mrs.	50	0	0
Evans, J. L.	10	0	0
Field, Rogers	50	0	0
Holland, Mrs.	25	0	0
Holland, J. R.	10	0	0
Harrowin, Miss J.	1	0	0
Hollins, W.	10	0	0
Hawkesley, Miss F.	2	2	0
Jilliard, H. P.	10	0	0
Lister, Mrs. D.	5	5	0
Le Breton, Miss	1	0	0
Lawrence, Misses	5	0	0
Martineau, D.	20	0	0
Martineau, Mrs. G.	20	0	0
Martineau, Miss M.	10	0	0
Martineau, P. M.	50	0	0
Martineau, Miss M. E.	5	0	0
Martineau, Rev. Dr. James	10	0	0
Martineau, Miss G.	5	0	0
Martineau, Miss E.	5	0	0
Martineau, Mrs. Russell	5	0	0
Nettlefold, F.	200	0	0
Odgers, W. Blake	25	0	0
Potter, Mrs.	5	0	0
Potter, Rupert	10	0	0
Parker, R. A.	5	0	0
Pratt, Hodgson	2	0	0
R. W.	10	10	0
Rutt, Mr. and Mrs. H.	5	5	0
Robinson, J. R.	5	5	0
Schwann, C. E., M.P.	10	10	0
Schwann, F. S.	31	10	0
Schwann, J. F.	50	0	0
Scott, Mrs.	20	0	0
Scott, Russell	10	10	0
Sharpe, Miss Emily	3	0	0
Sharpe, Mrs. W.	5	5	0
Sharpe, Miss Anna	10	0	0
Sharpe, Miss C.	10	0	0
Spiller, W.	10	10	0
Swanwick, Miss	25	0	0
Shaen, Mrs.	5	0	0
Tate, Edwin	25	0	0
Thornely, Wm.	50	0	0
Tayler, late Mrs.	5	0	0
Warren, T. P.	20	0	0
White, Miss	10	0	0
White, Miss Mary	5	0	0
Worsley, Richard	50	0	0
Worsley, P.	50	0	0
Worsley, Miss A. S.	2	0	0
Walters, Rev. W. Carey	2	2	0
Watson, S. C.	10	0	0
Warren, John	20	0	0
Williams, Miss C.	2	2	0
	£1,377	2	0
Two Friends jointly as soon as the list reaches £1,900	100	0	0

Contributions may be sent to
P. M. MARTINEAU,
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Rev. W. CAREY WALTERS,
Essex Manse, Kensington, W., Hon. Sec.

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LONDON DISTRICT UNITARIAN SOCIETY.

A SOIRÉE will be held in ESSEX HALL, ESSEX-STREET, STRAND, on TUESDAY, November 26th, when the attendance of all members and friends of the Society is invited. Tea and Coffee at 6.30. Sir J. C. LAWRENCE, Bart., President of the Society, will take the chair at 7.30, when Mr. HAHNEMANN EPPS will read a Paper on "Lay Preaching as a requirement of to-day," which will be followed by discussion. Music at intervals during the Evening.

Tickets, 6d. each, can be obtained at any of the London Churches; at Essex Hall, or from the Hon. Secretaries.

S. W. PRESTON, } Joint
W. M. AINSWORTH, } Hon. Secs.

NEW GRAVEL PIT CHURCH HOSPITAL GUILD.

A BAZAAR will be held at ESSEX HALL, STRAND, on Dec. 11th and 12th, 1889, to raise funds for the establishment of a Convalescent Home.

Contributions will be gratefully received by
Miss J. UPTON,
7, Lenthal-road, Dalston;
Miss COLLIER,
69, Stamford Hill, N.,
and Miss WHITEHEAD,
8, Southwold-road, Upper Clapton, N.E.
(Hon. Bazaar Secs.).

Further particulars later.

NAZARETH CHAPEL, KNIGHT-HILL, PADIHAM.

The Padiham Unitarian Congregation have decided to hold a BAZAAR in the School-room, on DECEMBER 5th, 6th, and 7th, to raise over £400 to pay off the costs recently incurred by making some necessary improvements and alterations which have recently been done in the Chapel and School, viz.:—

1. New Heating Apparatus.
2. Four New Class-rooms.
3. Asphalting the Chapel Walk, and Flagging the Road to the School.
4. Cleaning and Painting School, &c.

The members of the congregation, while themselves actively engaged in preparations for the bazaar, will be truly grateful to any friends who may kindly help them with money or goods towards its success.

Useful or ornamental articles, and donations in money, are respectfully solicited, and may be sent to any of the undersigned:—

Rev. J. McGAVIN SLOAN, Minister,
27, Albert-street;
Mr. T. C. HOLLAND, Chairman,
15, Partridge-hill-street;
Mr. J. SPENCER, Treasurer,
Inkerman-street;
Mr. NICHOLAS BRIDGE, Secretary,
17, Church-street.

UNITARIAN MEETING HOUSE, OLDBURY.

SUPPLEMENTARY RE-OPENING SERVICE on SUNDAY EVENING at 6.30. Mr. FRED. WATSON, of Aldridge (Wesleyan) will preach. Collection for Restoration Fund.

BATH.—Residence, with Board, in a pleasant comfortable home; situation healthful, cheerful, and convenient. Terms moderate.—Address, Mrs. M., Pump-room Library, Bath.

PARIS.—A comfortable English Home—BOARD and RESIDENCE—in the best and healthiest part of the city, near the Arc de Triomphe, and five minutes' walk from the Exhibition. French spoken. — Address, Mrs. WASHINGTON, 46, Avenue Kléber, Paris.

BOARD and RESIDENCE in the house of a lady and her daughter; near the British Museum and University. Terms moderate.—Address, Mrs. PENNY, 18, Bedford-place, Russell-square, W.C.

GOVERNESS WANTING SITUATION. An accomplished lady, experienced in tuition, is open to accept an engagement after Christmas as a Resident Governess, at home or abroad.—Apply to ARTHUR SHUTE, 3, India Buildings, Liverpool.

A GENTLEMAN living at Hampstead (near Hampstead Heath Station) wishes to hear of another to share his house.—Apply, at first, by letter, to ARNOLD KENNEDY, M.A., 6, John-street, Hampstead, N.W.

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